The Congregationalist

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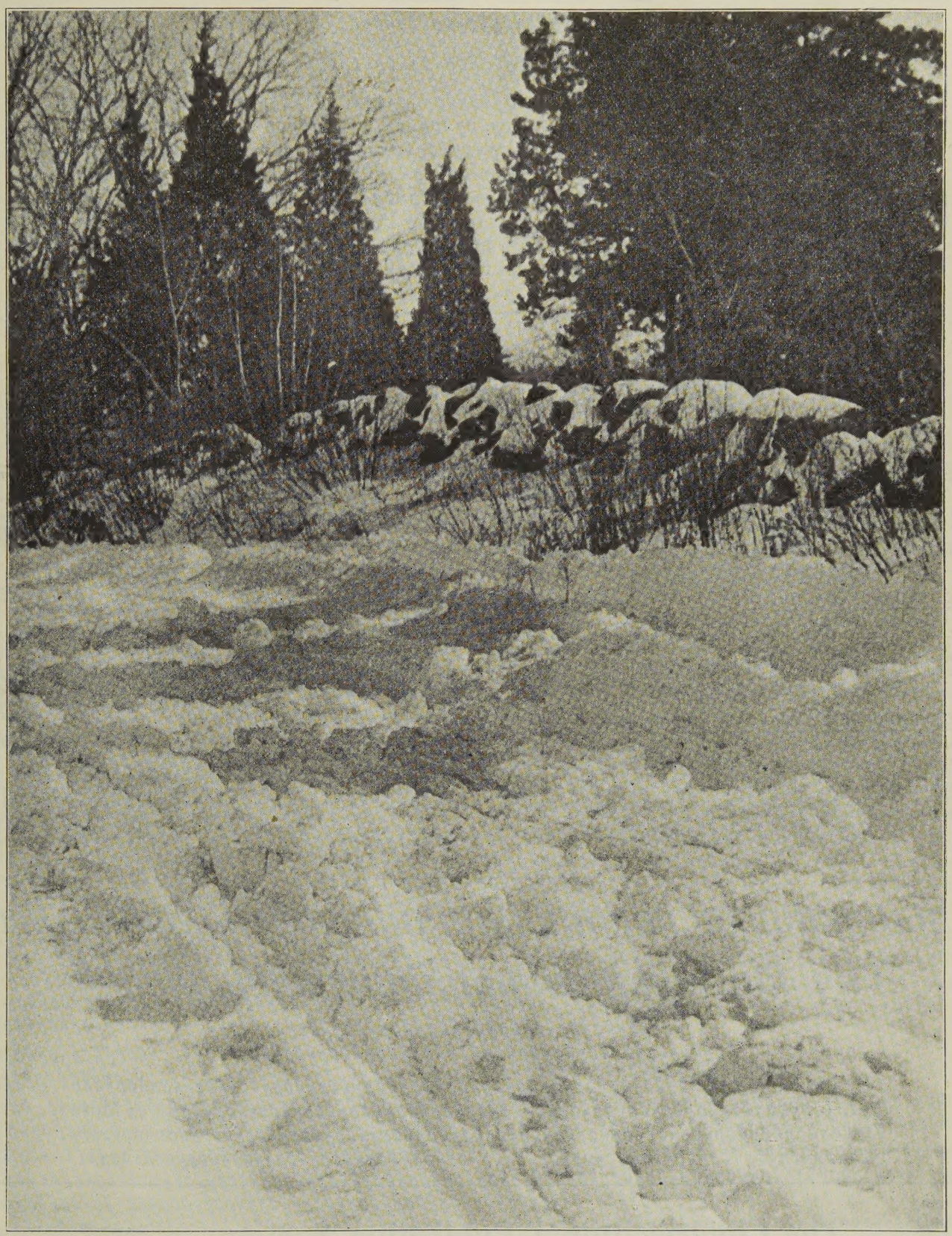

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The Congregational Quarterly, (English)

Edited by Albert Peel, M.A., LL.D.

Published by the Congregational Union of England and Wales

The first number for 1924 contains a wealth of interesting articles. For example: Free Church Preachers in the Fifties of the Last Century, by the late John Clifford; A More Effective Fellowship, by Sidney M. Berry, and Theistic Tendencies in Contemporary Philosophy, by N. A. Turner-Smith. 128 pages. Single copies, 75 cents.

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The Editorial Outlook

Ramsay MacDonald and His Party

IN an exceedingly interesting account of an interview with the new Premier of Great Britain, reported in *Collier's* for Feb. 9, Mr. MacDonald describes the Labor Party as follows:

The leaders of our party are not communists, not soap-box radicals, nor wild-eyed fanatics; they are composed largely of educated men, ministers of the Gospel, lawyers, writers—the intelligentsia of England who have the country's welfare at heart at least as much as do the most reactionary Conservatives, and you may rest assured that no policy will be adopted, no plans carried out, which will injure our beloved country. The difference between the Labor party and the Conservatives is that the main object of the Labor party is to see that the Government is not administered solely for the benefit of Capital, but that justice be done to all. We want to build up rather than tear down; constructive rather than destructive legislation is our aim. We do not intend to hurt our trade, our shipping, our commerce by unjust or unfair legislation. One other thing I want to say, and that is, Socialists are represented by their enemies as anti-religious. It may be true in some sections, but it is not true in England. A majority of our leaders are God-fearing, religious, constructive men who realize that justice has not always been given to the lowly, and who are banded together solely for the purpose of seeing that equal justice is given to all.

MacDonald and Lenin

A RECENT editorial paragraph in the *Locomotive Engineers' Journal* presents an interesting comparison and contrast in the lives of two labor leaders, J. Ramsay MacDonald and Nicoli Lenin, which is so significant and timely that we reproduce it nearly in full. "MacDonald sprang from Scotch peasant parents, with nothing but penury and toil to color his career. Lenin was the son of a family of the old nobility, the Ulianofs, with all the comforts and opportunities of life in his hands at birth. MacDonald began hard work at the age of twelve in order to earn his bread and shoes. At the same age young Ulianof was being groomed by private tutors for a university education.

"And then something happened in the lives of these two boys which made the aristocrat a radical Socialist and the peasant lad a more conservative advocate of Labor Party political action. When he had just turned seventeen, the Russian boy saw his elder brother executed by the Czar's soldiers because he dared to speak out against the iniquities of the Russian autocracy. From that moment he became a rebel. MacDonald, in characteristic Scotch fashion, came to his conviction by the slower process of education and patient study. Both of them became journalists, the Russian advocating a violent overthrow of the existing government as the only possible way to reform, and the Scotchman urging independent Parliamentary action by Labor until control of the British empire could be peacefully won. Both of them wanted a Labor Government. Both of them got it—one by bullets, the other by ballots. For those reactionary statesmen who believe that labor has no civil liberties, and that its right to organize and act politically and economically should be limited and suppressed, the contrasting course taken by MacDonald and Lenin ought to provide considerable instruction and possibly some learning."

The Children Should Not Suffer

REV. ERNEST LYMAN MILLS, Director under the Federal Council of Churches of the Committee on Mercy and Relief, having to do with the emergency appeal for the relief of German children, sends us this statement:

The discourtesy of the German Ambassador to the memory of former President Wilson will make no difference whatever in the plans of the Federal Council of the Churches in seeking relief for the suffering in Germany. Our efforts will be continued unabated. We are not willing to allow a slight, even to so honored a leader as Mr.

Wilson, to serve as an excuse for letting little children starve. They, at least, can in no way be held responsible for the action of the German Ambassador. Mr. Wilson himself, we may be sure, would have been the last man in the world to condone an attitude of resentment or callous indifference toward them. Only a few days before his death, he expressed deep solicitude for the suffering in Germany. We truly honor his memory by sharing his spirit of generous good-will, not by making a slight to him a pretext for turning a deaf ear to two and a half million children who are crying for bread.

Accompanying the statement is a copy of a cablegram from Dr. Adolph Deissman to Dr. Charles S. Macfarland, of the Federal Council:

"Informed circles attribute flag incident to deplorable misunderstanding arising from initial uncertainty as to private or official character of Wilson funeral. As soon as official character known embassy authorized to follow diplomatic mourning customs. German Government and people naturally far from intending any insult to feelings of American nation whose admirable charity work Germany gratefully appreciates.

What's Happening in Mexico

WHILE at the Midwinter Meetings in Chicago recently the editor discussed the situation in Mexico with Dr. G. W. Hinman, of the A. M. A., who has recently traveled in that country. The following letter since received from Dr. Hinman will indicate the nature of his impressions and their confirmation. Dr. Hinman writes:

On the way back from Chicago I met a man who was familiar with conditions in Mexico and not at all likely to be prejudiced in favor of the Obregon Government. He confirmed the statement I made to you in Chicago that the De la Huerta rebels represent the old land-owning class and the Obregon Government stands for the rights of the people. This does not come out in the press reports very much, but it is important to know it. The Obregon Government is a trifle bolshevistic, but really stands for a fair deal to the common man. Its ultimate success in restoring order is almost certain.

Further confirmation of Dr. Hinman's optimism is found in a statement sent out by the Committee on Cooperation in Latin America, which says:

It will probably be a great surprise to the people of the United States to learn that Mexico, now in the limelight because of revolution, has had a great spiritual awakening. The Department of Education of Mexico has just issued a special popular edition of the New Testament for distribution among schools and libraries. The issue was exhausted immediately, the general public buying a large part of it, and a second and much larger issue is now in the press.

The Policy of a Christian Newspaper

THE policy of a Christian newspaper, obviously, must be *Christian*. There are, of course, widely varying and conflicting meanings attached to that word, but even allowing for all this variation, it makes considerable difference whether an editor is consciously and determinedly working toward a *Christian* policy, or is led by considerations of expediency or by whatever is handiest and easiest.

Recent correspondence suggests the advisability of a word concerning the policy of *The Congregationalist*, not because the editorial equilibrium is unduly disturbed either by words of commendation, which are many, or by words of adverse criticism, which are few, but because the vast part of our constituency is reasonable, open-minded and patient, and there is value in occasionally talking over matters with those whom the editorial policy chiefly concerns. The crucial phases of editorial policy today are in relation to the issues between liberalism and conservatism as they are manifest in the field of theology and criticism, and in the wider field of political, social and industrial opinion and action. Liberalism and conservatism in one field are not identical with liberalism and conservatism in the other. Nor even in the latter field is the liberalism or conservatism of an individual the same in every sphere. The liberal theologically is not infrequently conservative to the point of reaction in his social outlook, and we have known men who were socially very radical who theologically were of the most conservative orthodoxy. Also, one not infrequently finds a man who professes the utmost belief in *political* democracy who regards advocacy of *social* or *industrial* democracy as revolutionary and dangerous.

Theological Issues

A correspondent has recently commended the policy of *The Congregationalist* in relation to theological and critical issues. He reads, he has stated, four religious weeklies, two of which, he says, are more definitely "modernist" than *The Congregationalist*, but he approves very strongly what he describes as our own *cautious* policy.

We should regard this as a matter for congratulation or for shame according to the interpretation placed upon that word *cautious*. If by *cautious* is meant timid, hesitant, reluctant, or, in plain speech, cowardly, we should count it the most shameful and un-Christian thing to be cautious, at a time that calls for plain and honest speaking. But if, on the other hand, to be *cautious* means to be careful of one's thoughts and words, scrupulously fair and scrupulously accurate, to say nothing of being scrupulously brotherly and courteous, we should regard caution in behalf of truth as the most primary of Christian obligations.

The policy that *The Congregationalist* has defined, and pursued, in relation to present theological conflicts, we have pursued not from any sense of expediency, or in any compromising spirit, but because we believe it to be *right*. There may be a place and proper function for organs of special opinion that emphasize neglected truths or attitudes to the point of distortion. There is a certain value in progress in the swinging of the pendulum. But the function of *The Congregationalist*, representing, and appealing to, a wide and varied constituency, has seemed to us to be that of exercising discernment and discriminating judgment—balance, rather than a swinging to extremes. We have not felt called upon to beat the "modernist" drum. Probably the views of the editor-in-chief and of most, if not all, of the staff incline toward "modernism," but there are important respects in which we are not in sympathy with much that is associated with "modernism" as interpreted both by its exponents and by its foes. We do not like the term. It savors of a certain intellectual pride and spiritual arrogance, and it turns the emphasis from what we believe to be the most necessary thing in the simplifying of present-day Christianity—the emphasis upon primary and essential elements that are as ancient as they are modern. We are "ancientists" in the sense that we wish to see estab-

lished in the Church the dominance of the presence and teaching of Christ, and we sympathize with "modernism" only in so far as it makes for that end. For this reason, though we have disliked the term *modernist,* we have not hesitated to use the term *liberal.* We are aware of the narrow and technical implication that the word has in some quarters, and some of our warmest friends have criticized us for using it so freely. But we have persisted in its use because it is a good term, and a *right* term, expressive of the very soul of the Gospel, and of what we conceive to be the very genius of Christianity. Men may be "modernist" or "conservative" in their opinions but when they cease to be *liberal*—that is free in heart, mind and soul, they cease, to that extent, in our judgment, to be Christian. A church that is not *liberal* in spirit, whatever it may be in opinion, has no vital message for today and no place in the future.

We are not conscious of limiting our survey, of ourselves holding, or of encouraging in others, short and narrow views. All the swings and oscillations of the pendulum ought to be taken into account. We have consistently and persistently encouraged the widest consideration of *all* the facts and *all* the evidence. But it is the *spirit* in which one sees and interprets that constitutes the essence of a *Christian* attitude. Our correspondent has not misunderstood the matter, but we have taken his words as the occasion for helping toward a better general understanding of *The Congregationalist's* policy.

Social and Industrial Issues

WHAT we have written regarding theological issues applies equally concerning our policy in relation to all the vexed issues of social life. From three sources have come, in this case, decidedly adverse criticism of what is conceived to be our policy, and specifically of our publishing recently the article by Paul Blanshard on *The Aims of Labor.* That article, of course, was the report of an address delivered at the Congregational National Council, in Springfield, last October. The editorial note introducing it was not written by the editor-in-chief, but it had his full approval, and it expressed the simple truth regarding the impression made by Mr. Blanshard's address at the time of its delivery. It would be very easy to "pass the buck" to the National Council, and side-step editorial responsibility by saying that we were merely reporting what the Council had heard. We have no desire to do so. The publication of that article was in full accord with editorial policy. Whether one agrees with Mr. Blanshard's statement of the case or not—and in the main we do agree—that statement is a valuable contribution to the discussion of labor questions, and it ought not to be ignored.

Two of our correspondents have sent us a clipping from the New York *Commercial* condemning *The Congregationalist* for publishing that article, and blackguarding the character and activities of Mr. Blanshard. Not a word of fair, reasonable argument regarding the statements of that article is presented in the *Commercial* and the comment consists mainly of what we unhesitatingly characterize as utter misrepresentation. We have not known Mr. Blanshard personally, and in fact never met him until at the National Council, but we prefer to take concerning him the testimony of Congregational ministers who have known him for years. The *Commercial's* contention that because Mr. Blanshard "has not worked in the American labor movement which by name is called the American Federation of Labor," he has deceived ministers by representing himself as "in the American labor movement" is as ridiculous in relation to the facts as it is insulting to the ministers. Did the crowded church-full of people who heard Mr. Blanshard so describe himself consider themselves deceived? Since when has the labor movement in America been confined only to those affiliated with the A. F. of L.?

Mr. Blanshard's article must stand or fall upon its merits. Its publication does not imply endorsement of Mr. Blanshard's general opinions and activities, any more than the publication of an article implies endorsement of the general opinions and activites of any other contributor. In fact, the publication of any article does not necessarily imply editorial agreement with its particular opinions. It implies only that editorially it is considered a significant contribution to the general range of discussion and interest. We publish during the course of a year a great deal with which we do not personally agree.

Whatever Mr. Blanshard's general activities may be in the labor movement, however justified or unjustified, we have been impressed with the fact that he is a man of conscientious convictions. When such a man turns to the Church with willingness to discuss his views and his purposes, the Church would in our judgment be taking a blind and indefensible course by refusing to meet him half way. The Church has everything to gain and nothing to lose by the method of open and honest conference. Similarly, in our judgment, the Church should be willing to meet the capitalist and employer. The Church is concerned only with the attaining of a true and just attitude, and with the promotion of that attitude on the part of men toward one another. The Church's attitude must be impartial—that is not neutral, but concerned only with the truth, regardless of the effect upon either worker or employer.

The Congregationalist has no bias toward labor, except where labor has just claims. When an employer of labor cancelled his subscription because he considered us "unfair to employers," our reply was to ask him to state his own case, which he generously did. If any statement made in our columns is untrue to fact, or unjust in implication, our columns are open to its correction. We have a deep sympathy with all men, whether they be wage-earners or employers, as they face the problems of life today. No group, or class, is wholly wrong or wholly right, and we have not been hesitant to denounce the wrong courses of labor any more than we have been to denounce the wrongs that labor has suffered.

We are wholly for right and justice, and we believe that they can be established only as men are willing to discuss things openly and attain a better mutual understanding. We would not underestimate a certain danger from "red" propaganda, but most of this danger arises, in our judgment, from a yellow propaganda which is constantly operating for the suppression of free speech, and under the guise of patriotism carries on its own propaganda of self-interest. So shameless and foundationless

is this propaganda that in certain quarters any man who does not take the "stand-pat" and God-save-dividends attitude is liable to be labeled as a "red." We appreciate the good-will and sincerity of our correspondents, but we think they are wrong. If Christian newspapers are to be closed to all discussion of social and labor problems from the labor standpoint, then we may expect a large development of the expression of radical views in un-Christian papers. We believe that the mass of our readers agree with us that what is needed is frank, fair, open discussion, under a policy that is wholly impartial and directed in its sympathies for capital or labor only as truth indicates where justice inheres on either side. It is late in the day to suggest that justice is wholly either on one side or the other.

A Canvass on the Canvass: Three Prizes

NOBODY loves an arm-chair philosopher on church methods. Nobody believes him when he tells the world what it ought to do. For practical progress history is often the best teacher. The folks who can write the living history of the 1924 Every Member Canvass Plan in its application to the actual needs of the Church are the folks who can help most concretely in presenting the intrinsic value of the Plan to others not convinced of its merits or practicability.

The Commission on Missions, Department of Promotion, is so sure that there are distinct values to be gained through a full and detailed reporting of the experiences of our churches with the Every Member Canvass, that it is announcing a series of three awards for the best articles on the canvass in three different types of churches. The awards, of $50 each, are made possible through the generosity of individual givers who are enthusiastic believers in the E. M. C., and who want to have its value more thoroughly understood by more of our churches.

The three classes of churches from which reports are wanted are:

(*a*) A country church of less than 100 members.
(*b*) A country or city church of 100 to 350 members.
(*c*) A city church of over 350 members.

The money awards are incidental; quite possibly the pastors or laymen whose reports are judged worthy of the awards will want to put the extra sum into the church funds. That is their privilege. The collecting and publishing of information regarding the methods which our churches have found successful will, in all probability, be made easier if there is an element of competition.

If any one church's experience is written up by a group and the report is selected as the winner of an award, the church treasury would naturally receive the money. But that is a matter which those co-operating in the enterprise can determine for themselves.

The literary form of the report is not to be taken into consideration so much as the collection of facts and the record of experience. If there are pertinent pictures, pieces of supplementary literature, posters, or newspaper write-ups to accompany the story of the canvass, so much the better. What the Commission wants to know is who and what worked best. What part did different groups in the church have in it? What did the children do? The Scouts? The ladies' societies? The men's Bible class? How were the canvassers appointed? How were they allotted to the homes of members? What was done in the way of preliminary meetings? Were there any study courses planned? Any dinners given? Any intensive training of the committees responsible for the work of the canvass? What did you do that no one else has ever done?

All reports must be mailed on or before midnight, April 15, 1924. Address reports to Rev. William S. Beard, 287 Fourth Avenue, New York City. Each report should be marked so as to indicate whether it records the work on a church in the class marked "a," "b," or "c," The name and address of the sender should be plainly given.

The full list of those who have consented to risk Congressional investigation and act as judges will be given later on. At present those who are on the committee of award are Rev. Louis H. Johnston, Rev. Howard E. Clarke, Mr. Crescens Hubbard, and Mr. E. H. Pearson.

In Brief

What counts in life is the *quality* of belief in the highest things, not the *quantity* of belief in a *quantity* of things.

* *

How many people who love to talk about believing the Bible "from cover to cover" have really *read* and studied the Bible "from cover to cover"?

The Simple Gospel

A contributed editorial by Hon. Henry M. Beardsley, of Kansas City, Mo.

FROM my boyhood, I have heard of the simple gospel. The call has been, again and again: "Back to the unadulterated gospel message." Men do not seem to agree as to what that message is. The controversies which have raged through the years that are past, even until now, and the many names the followers of the Christ bear, are witnesses to the fact that men differ and have differed much as to what the great essential fundamentals are.

I talked some time since with a man who had spent seven years in perfecting an invention. He was commenting upon the workings of the human mind. It seemed strange to him that he should have spent seven years trying all sorts of complicated, cumbersome methods in the attempt to get the result he desired, and only at the last had found the easy, simple way to do the thing. Perhaps we are not yet cultured enough to be willing to accept simple methods. Perhaps we are not educated enough to discover and appreciate such methods.

Each of us counts much on the experiences of his own life. We remember the occasions when we were stirred to new resolves. With me they were the times when I

heard the great, simple truths which concern our every-day lives, clearly set forth. I am sure this is the method which must be pursued.

If I were set to win a national political campaign, I would try to find an issue to depend upon, which might be stated so simply that all could understand it. If I were wishing to win a verdict from a jury or an audience, I would feel most certain of success if I could find a simple conclusive expression of the vital right in my cause. If men are to be won to Christian living, I am sure there must be an easily understandable program laid down for them.

A vast part of the time spent in controversy seems to me to be wasted time. The need of individual men and of communities and nations for belief in, and for conduct based upon the simple, fundamental truths is so great, the controversies seem not only foolish but wasteful beyond measure.

We have come again, in our lessons in our Bible schools, to the beginning of the Book. We are going, once more, over the story of the lives of the men and women who lived and acted in that old day. True, the history of a nation's search for God is there. But that search was not apart from, it was wrought into, their every-day lives.

Why spend so much time in the study of the lives of these men and women of that old day? They were not our ancestors. They were a small nation, living in a little country. Why do we from childhood to old age read the story of their lives again and again?

The whole Bible is a very human book. These are very human stories—these which concern the patriarchs. They have to do with relationships in the family, with husbands and wives, fathers and sons and brothers; with dealings among men of different nationalities, and of different histories and religions; with the keeping of flocks and the tilling of vineyards. The gospel which the Book teaches has to do with men's lives—with their hopes and ambitions, their loves and their sacrifices; with their daily toil and their finest achievements. At least, that is the way the Book appeals to me. The prophets, who were most noble men, plead for the best things in our common life—against wrong and oppression, for honest dealing, for justice among men, and for sacrificial service. These are not represented as things apart from religion, but as the very heart of it. The teaching is that these are the things God longs to see ingrafted by men into their lives and institutions.

When the Master of men came, he taught in the same fashion. He told how men ought to live. He judged the success of their lives by the manner in which they had treated their fellow-men. He taught that their fitness for eternal life depended upon that.

I wish we might appreciate what would happen in the world if the great, simple truths were more taught and lived than they are. Men cut on the stone above the grave of William H. Seward, the simple phrase: "He was faithful." The great historian, Motley, when he had come to the end of the story of the life of his hero, William the Silent, wishing to sum up in a single sentence an estimate of that man's greatness, wrote: "As long as he lived, he was the guiding star of a whole brave nation, and when he died, the little children cried in the streets."

Did not Tom Brown's father, in that wonderful story of Rugby, put all he had to say to his boy as he left him at the school when he was to begin and carry on his school life, into a simple phrase, entreating his boy not that he should become a great scholar or in any wise an unusual man; but that he should come home a manly, Christian Englishman? Do not we of all callings and professions, when we hold memorial meetings for our departed companions, dwell most of all on their possession of the great common virtues—saying of them that they were kind husbands, faithful fathers, upright business men and good citizens?

However the great Apostle Paul and great men since his time have philosophized about it all, I do not find my greatest help or surest confidence in that. I come back to the Master of men and listen to him. I accept his statement that it is all contained in one great commandment. We should love God supremely. The belief in him settles much. He is just and kind and all powerful. The universe is his. He made it. Therefore it is bound to go right. The outcome is certain. Our duty is to do as he directs.

The other part of the great commandment is also easily understood. Men must be honest and just, kindly and helpful, even self-sacrificing and generous in their dealings towards their fellow-men.

I have listened to ministers in the pulpit who seemed to look at things in this way. They spoke as though they knew there were men and women in the congregation who were bearing burdens and needed new courage; as though there were some who were puzzled and perplexed as to how they should deal with their fellows, or had forgotten to think it made any difference how they dealt. They spoke to boys and girls in a straightforward way of what we call the common virtues, and glorified them in strong, simple words. There are always such as all these to be spoken to. Such sermons heard in my own boyhood and since, are indelibly stamped upon my memory, remaining there when other things heard in those years are gone.

That, I think, is great preaching. There are very many things old and young need to know. There are many things of great interest which the pulpit may speak upon, but it seems certain that if men preach as lawyers plead for a verdict, and I judge that is the thing to be done, the great simple things are the most worth while.

There are many things philosophized about, that do not get settled at all. There are some who believe and some who cannot. But the things the old patriarchs did which made them great, those things are possible to us all. There are none of us, no matter how we live, can deny that.

What a world this is! What a time in which we live! So many things go wrong, not a little bit wrong, but a great ways wrong. If the great simple things were lived out, the world could not go far wrong. I would like to hear these things taught more in the school. I would like to see each father and mother become zealous in teaching them at the fireside. I would like to hear more about them from the pulpit and public platform. I wish they might be better lived out in private business life and in public office and places of trust. That would be a great day when this were done, as it could be fully done.

From Our Western Editor

Mr. Wilson Esteemed in the West

The death of ex-President Wilson came as a surprise and a shock to the people of the West. Some weeks ago a metropolitan daily carried an account of the meeting between Mr. Wilson and the Democratic National Committee and mentioned the fact that Mr. Wilson seemed far from well, but no one took it seriously. Most of our people had apparently settled down to the feeling that the great War President would gradually recover his health and would live a good many years to fight for the ideals that made him famous.

The vote of the West in the election four years ago seemed to indicate that it had largely forsaken Mr. Wilson. This is not the fact. The West had forsaken his contention concerning the League of Nations, and had tired of controversy over what it considered the technicality of Article Ten, and it voted overwhelmingly with the party that refused endorsement of Mr. Wilson's ideals. The passing of Mr. Wilson has revealed how large a place he held in the imagination of a multitude of our people and has shown that he was highly regarded by a great number who differed from him in political faith.

His death so soon after that of President Harding reminds us of the difference between the two men in their relationship to the people. Folks loved Mr. Harding because of his human touch—he was a neighborly soul, but people did not say a great deal about his intellectual greatness. In speaking of Mr. Wilson, on the other hand, our people have talked of his brilliant intellectual qualities, of his high ideals and of his ability in stating great issues, but his tendency to the life of a recluse kept him out of their hearts. Perhaps we ought not to expect one man to exhibit great love and great intellect, although Lincoln did just this—there are not many Lincolns.

The Chicago *Tribune* could not be described as a friend to Mr. Wilson. In a long editorial discussion of his career (a discussion which has called down upon the heads of the editors a lot of condemnation), attention is directed to two or three great contributions that Mr. Wilson made toward the winning of the War. These were the draft, the prosecution of the war to the limit of our resources, and the use of rhetoric to such good effect in the destruction of the morale of the German people. Undoubtedly many thoughtful people who were in general opposed to Mr. Wilson's policies give him the credit of being the one man who could make the draft effective. Perhaps all fair-minded people are also willing to give him credit for all that the *Tribune* does, while many would go a good deal further in their approval of him.

The thing that will keep Mr. Wilson's memory vivid in the Middle West was his idealism. The temporary eclipse of Mr. Wilson's reputation which has come in the West because of the bitterness of partisan feeling, for which perhaps both parties are to blame, will pass and our people will write his name high among great Americans who have fought nobly for humanity, and the West will endorse this, if we are to judge by the tributes paid him this week.

The only discordant note struck was sounded by Mayor Hoan of Milwaukee, who refused to be a party to the vote of the Milwaukee City Council extending sympathy to Mrs. Wilson. His action is apparently representative of the feeling of a little group of Socialists, but is not at all representative of the feeling of the majority of the people of the West. Our thought of Mr. Wilson is well put by a writer in the "Line" in the *Tribune*.

WOODROW WILSON

IN MEMORIAM

Our great War Leader treads our ways no more.
His spirit is with that immortal throng
Which dared great deeds; whose purposes were strong;
Whose lives were given for the faiths they bore.
He sought for peace, but when the tides of war
Submerged his plans, he fought, unresting for
Those primal rights which unto all belong,
And proved himself a hero at the core.
He needs no eulogy nor mortal praise.
He gave himself. 'Twas all that he could do.
It is for us, in these portentous days,
Who glimpse his aims, to see his labor through,
It is for us, who still have life to give,
To "carry on," that dreams so great may live.

* *

Some months ago I made a statement that the people of the great West were not particularly interested in America's joining the League of Nations. Some protest was made against the accuracy of this statement, but I have found no reason to change my mind about it. If I am able to judge from listening in to the discussion of groups of all sorts, the fortunes of the League of Nations, so far as sentiment in the West is concerned, are at a low ebb. The Bok Peace Prize stirred curiosity and interest because the sum given was so large, but our people for the most part treat America's entrance into the League as a spent issue. The change of sentiment from that of five years ago in this regard was not only a tragedy for Mr. Wilson, it is a tragedy for the American people. People on the street for the most part do not discuss the League. The one topic of discussion upon trains, in stores, and wherever men and women congregate is the automobile.

You are entirely out of date now if you drive last year's car. If your car does not have four-wheel brakes and balloon tires, you aren't worth considering. It even gets a little wearisome to one who is as much of an enthusiast over fine machinery as I am. The League, the World Court, and in fact the whole question of international relationships are largely taboo with the great majority of our people. Our ministers for the most part are forward-looking in this regard and in every community there is a little group of laymen and laywomen who are idealists, but the rest of the people have quite forgotten about the matter. Frankly, they are not interested.

Chicago, Ill. R. W. G.

Impressions of Washington

When Mr. Wilson Died

By Rolfe Cobleigh

Twice each year I go to Washington to attend the trustees' meeting of Howard University; and thus, twice each year I have an opportunity to get some personal impressions of life in the national capital. However expert an observer one may be—and I make no pretension for myself—the impressions of such hasty visits should not be taken too seriously. The average visitor in Washington is likely to find about what he is looking for. Washington is a hotbed of politics, political scheming and political propaganda. There, it is a widespread habit to be "agin the Government," whatever the Government may be. There, every kind of gossip is rife. There, likes and dislikes are clashingly expressed, especially dislikes. There, one finds much to inspire national pride and patriotism, and, alas, much to cause chagrin and disgust in the devious ways of cheap politicians.

During my recent Washington visit I talked with public officials, doctors, lawyers, ministers, teachers and plain citizens. Of course I read the Washington newspapers, and altogether I had a pretty good opportunity to get at public sentiment. My impressions came to me through the combination of these contacts and sources of information.

The death of Woodrow Wilson came in the midst of the busy season in Washington. Society life was in full swing. The turmoil of politics was even more of a turmoil than usual, on the eve of the Presidental campaign. The Teapot Dome oil lease scandal was the sensation of the hour; each day brought forth some new name of a victim of indiscretion in regard to oil. The game in Congress seemed to be not so much to serve the country as to thwart some one's political aspirations or to make it appear that certain political groups were more or less virtuous than certain other groups.

The Democrats were out to "get" the Republican Administration, and the Republicans rejoiced in the Democrats' discomfiture when prominent Democrats, notably Mr. McAdoo, were shown up with oil money in their pockets. The Administration was clearly embarrassed, but President Coolidge was squarely facing the music and insisting upon getting the facts and enforcing the law without fear or favor. The impression was general that a house-cleaning in the Cabinet must occur soon, but that Mr. Coolidge himself would come through unscathed. However, some innocent men are likely to suffer because they were too near to the naval oil lease when action was taken.

I was in Washington the two days following the death of Mr. Wilson. Washington paused, and as it bowed in sorrowful respect to his memory, it took time to reflect on a number of things that need unhurried, unheated reflection. Washington reflected

afresh upon Woodrow Wilson. It viewed him with clearer vision, with more of human sympathy, with higher appreciation of what he did and of what he tried to do. The pity of it is that vision, sympathy and appreciation come so late. They usually do.

One of the most impressive spectacles attending the death of a public man was the crowd in the street in front of Mr. Wilson's home. In the crowd were the curious, were those who admired Mr. Wilson personally, and those who were chiefly devoted to the ideals for which Mr. Wilson had stood. One of the Washington papers referred to a woman conspicuous in the crowd, who said when questioned that she was not so much interested in Mr. Wilson as she was in his international ideals. Thus it was with many others, no doubt; they showed their devotion to the cause of international peace by honoring the man who had been spokesman for that cause and was dying a martyr's death.

Mr. Wilson was not a popular man personally when he was President, or at any other time. He was a man of the cold intellectual type, and he was an individualist who led others but worked alone, one who never cultivated the fine art of making friends. At least, that was the way Washington felt about him. He had ardent admirers and bitter enemies, chiefly because they were for or against Mr. Wilson's policies, and because of the partisan and imperious methods by which he sought to win his way.

The people of Washington have known for over four years that Mr. Wilson was broken in health, and his death was not a surprise. It did not come as a shock. And so the city as a whole was little moved by his death. In the last days a wave of pity did sweep over the city, as it swept over the country, pity for a brave and earnest man who had given his life for a great cause. With pity came a softened, more sympathetic feeling toward the Wilson ideals, and more open-mindedness regarding America's duty in world affairs.

People reminded one another that there *was* a day when we might have done practically all that Mr. Wilson asked us to do—if Mr. Wilson had been willing to compromise in non-essentials. They referred to the fact that in the Senate the way was prepared for the ratification of the Peace Treaty, League of Nations and all, with reservations, reservations which it turns out would have been accepted by the other nations and which have been justified to a large degree by the later experience of the League of Nations. Even Senator Lodge had agreed, however half-heartedly. But Mr. Wilson probably felt that he had compromised so much in the Peace Conference that further compromise in America would spoil it all.

One need not be surprised to find many people in Washington saying, after Mr. Wilson died, "He was right in principle, however mistaken in method," and, forgetting the method they did not like, declaring with conviction that the Wilson ideals should and will prevail.

Those who were active advocates of Wilson policies have been quick and zealous to capitalize the death of Mr. Wilson for the advancement of their cause.

Perhaps it was a fortunate circumstance that the Bok Peace Plan was under discussion just then, and that the day after Mr. Wilson passed away the name of the author was made public. It is being said repeatedly in Washington now, "Why shouldn't we adopt the Bok Plan? It doesn't go as far as the Treaty with reservations went. At least, and surely we should join the World Court." Many who have been in doubt are feeling now that the chances are better for the World Court than they have been before, and even saying that our entrance into the League is a possibility. The latter still does seem remote. What is needed most is a popular leader to lead the way out of timid isolation into another great adventure of faith and fellowship.

Be not deceived by the feelings of a few; the majority are not really interested in idealism applied to international affairs. The idealism of the War, which Woodrow Wilson expressed better than anyone else, passed to a large degree when the War passed, and it hasn't come back again. From the low ebb of the war's aftermath perhaps the tide has turned.

At all events, we can see Mr. Wilson in fairer perspective now, can forget and forgive his faults and mistakes, and can, or certainly should, appreciate his virtues and share his vision of an organized world in which war shall be outlawed and peace and justice shall prevail.

Mary In Oriental Environments

A Sermon for Young People

By Rev. Harold Cooper

Pastor of Mayflower Congregational Church, Columbus, O.

"Mary hath chosen that good part."—Luke 10: 42.

THE name Mary suggests the most sacred and the most tragic experiences in the Master's life. It has become the most honored name among women in Christian history. In some lands that name has almost supplanted the name of Jesus. Great artists have consecrated their talents to the task of glorifying the Virgin Mary. Christmas bells ring out the story of Mary, the Galilean maiden. The name Mary represents the highest virtue in the mother of Jesus, and represents fallen humanity in Mary Magdalene. Between the two stands Mary, the sister of Martha. She chose that better part and became the best woman friend that Jesus possessed.

Mary, the mother of Jesus, gave him life. Mary of Bethany gave him a restful home where he could recuperate. Mary the Magdalene gave him the devotion of a woman rescued from shame, and when our Lord was crucified, these three Marys were there—probably four—to share with him the sorrow of rejection. Two Marys followed the dead body of Jesus to the tomb and these two Marys were the first at the sepulcher to discover that Jesus had risen.

So that name has been the most sacred in the life of Jesus. But has Mary kept up her reputation in nineteen centuries of Christian history? Undoubtedly she has.

During the early part of the war we were in Manchester, England. A few miles from the church where I ministered there was a spot where more than a century ago *Mary Smith* was born. She was loved by a Scotch laddie named Robert Moffat but her parents refused to sanction the marriage. Why? Because the Scotch laddie was going to the jungles of Africa and the pathway was one of sacrifice and endurance. So he sailed without her, but three years later she managed to persuade her parents that "it would be worth a thousand lives to go" and like a brave girl she started for Africa. They were married in South Africa two days after Christmas, 1819. For seven years they toiled for Christ in that African village without a convert, and yet this young married woman had faith to write home, "Send us a communion set—we shall need it some day." For fifty-three years she toiled and sacrificed on the dark continent.

Of course *she called her baby "Mary."* Shall we call her Mary the second? Mary the second was beloved by an eccentric man from Scotland whose name was David Livingstone. He proposed to her under a fruit tree in Kuruman. She, too, endured hardships as a good soldier of Christ, and when she died, David Livingstone said, "I loved her when I married her and the longer I lived with her the more I loved her." Three sons and a daughter came to that home, and one of those sons lies buried in Gettysburg over whose grave the great Lincoln read that immortal speech that government of the people, by the people and for the people shall not perish from the earth.

Look at the globe. Turn it around. Is there any land where the name of Mary has not been associated with sacrifice and service? Here is China. When I see that land I think of a girl from Maine whose name was *Mary Morrill.* This Mary was a teacher of a Chinese class in Portland, Me., when she decided to go to China to teach Chinese women about Christ. For ten years she labored at Paoting Fu, and then came that anti-foreign movement known as the Boxer uprising. Thousands were killed, and Mary Morrill was one of them. In June, 1900, she faced an angry mob which crowded around her home, while she said: "Why do you seek to kill us? We have only love in our hearts for you." Just imagine that timid American girl facing that mob. Listen to her words, "If you will not spare the lives

Frost Pictures

By Katharine C. Churchill

Faint traceries of fern and brake—
A tiny snow white steeple,
With hillside wandering up and up,
And throngs of silent people.

A placid lake, close bordered by
Tall trees of pine and fir,
Where myriad snow birds on the wing
The snowy whiteness blurr.

Cool grottos, fringed about the rim
With crystal pendants fine;
A peep within and one may see
A silvery boat ashine.

Frail lanterns, hanging by a thread
Of shimmering cobwebs, seem
A stage set for an ice fête
Of an elfin king and queen.

The radiant whiteness of the scene
Dazzles our human sight.
Was it an angel's silver wing
That touched the earth last night?

of my companions then take my life in their stead. Take me if you will but save—oh, save the others."

The mob went away but returned the next day, which was Sunday. They found Mary Morrill dressed in white and praying. They dragged her by the hair and she was taken to a Buddhist temple, where that afternoon she was beheaded. But that is not the end of the story. In the crowd of witnesses was a young soldier. Today that man is one of the greatest men in all China and his noble Christian character is the result of what he saw that day when Mary Morrill gave her life for Christ.

Turn your globe again. I will not take time to speak of *Mary Graffam*, who, in those terrible days in Turkey went with the deported Armenians from Sivas across country. That poor, lone Maine girl was the protector of Armenian women and children, and she, too, lies buried in the land which she served so well.

Nor will I stop to speak of Mary Lyon, who founded the college for girls at Mount Holyoke. There is, however, one Mary that I dare not miss. When I grow tired in the work at Columbus I often drive in the neighborhood of Lancaster, which is only one hour's drive from my home. It was there that Mary Reed lived and where she taught before she went to India and there became the "Hermit of the Himalayas." It was a long journey in those days from that small town of Lowell, O., to the far distant work in northern India.

This Mary was a school teacher in Ohio. Thirty-eight years ago she sought a larger field in the Master's kingdom, and chose India. Travel in those days was precarious and lengthy. The great floating hotels of modern days were just being dreamed of. For five years she labored in her station in North India and then was sent home, owing to a breakdown in health. The Lancaster doctors could not diagnose her case, so she went to New York. There she was told her trouble, but she went on to Oxford in England to consult a world-famed specialist in Oriental diseases. He confirmed the diagnosis of the New York physician and told *Mary Reed that she had contracted leprosy.*

What did she do? Did she come home to bemoan her fate and to die of regrets? Not she! She quietly boarded a steamer at Tilbury Docks and sailed for India. Reaching there she wrote to her people and told them her trouble.

Then she sent out word to the lepers to come, for she was founding a home for them. She built one building and filled it with lepers. She built a second, and a third, and a fourth, fifth, sixth and seventh, and today she is located on Chandag Heights with seven buildings filled with lepers.

And I honestly believe that they are curing lepers by using chaulmoogra oil. An American physician, Dr. Victor Reiser of the Philippines has discovered this cure, and so in our leper asylums in India we give two things, *i.e.*, chaulmoogra oil and the Gospel of Christ. I saw two lepers there who had not been treated so well. One had been given a glass of kerosene oil to drink by a quack doctor, and the other had been given an indelible ink seed to swallow. I suppose the quack thought that the indelible ink seed would color the white spots of leprosy.

Yes, Mary is a good name. It is a name associated with sacred and tragic experiences in the life of Christ. It is an honored name borne by *Mary Smith* and *Mary Moffat* and *Mary Graffam* and *Mary Lyon* and *Mary Morrill.* But among these modern Marys is one who stands out as the "Hermit of the Himalayas," who for 38 years has worked among the lepers of North India—that little schoolmarm,—*Mary Reed of Lowell, O.*

These Marys in Oriental environments bring to us three great truths. The first is what Dr. Chalmers called

1. *The Expulsive Power of a New Affection.* The great passion of life in the cases I have cited burned up the minor interests and made the individuals sublime. Their souls were mastered by ideals so great that the smaller things of life seemed insignificant. The dross of cheap living was consumed in the great constructive life they actually lived. They declined to play jazz music on the strings of the soul. Seeing things in the white light of international opportunity, the sordid materialism of their age seemed unattractive and mere tinsel. Why waste energy and consume thought on cheap living when one can keep time with the stars? So, catching their vision of a life worth while, they declined to be allured to life on a low level. The great master affection for Christ consumed the lesser affections of life.

There is a tragic note in Tennyson, sounded by Guinevire:

Ah, my God,
What might I not have made of thy fair world,
Had I but loved thy highest creature here?
It was my duty to have loved the highest.
It surely was my profit had I known;
It would have been my pleasure had I seen
We must needs love the highest when we see it,
Not Launcelot, nor another.

The same thought comes to us from Lowell in the line, "Not failure but low aim is crime."

The second truth which these lives suggest to us is that

2. *God has a place for every life in his plan.* In this great world of ours there is a sphere where God means for you to abide. Find that place and rejoice in the knowledge that you are doing the will of God.

The third thought is that

3. *There are unbounded resources in the inner life.* In the great crises of their lives these Marys found that unusual strength was given to them to meet the situations in which they were placed. Summing it all up let me say that we must enlarge our vision. Let me illustrate it with a story.

When the great steamer, the *Mauretania,* was launched, it was found that she could not make the speed demanded. A great marine engineer named Sir George White was called into consultation. He did not go near the vessel but he took the plans and specifications and shut himself up in his

own study for three days and three nights. He found the engines were all right and the boilers adequate. The lines of the steamer were all that could be desired. After careful study he gave his decision. It was. "Widen the sweep of your propeller." That made all the difference, and the result was that the Mauretania became one of the fastest ships that ever crossed the Atlantic.

That is just what I want you to do. Widen the sweep of your propeller. God means for you to do great things in his kingdom. Do not live a second-rate life. Follow the gleam. Get a vision of world-wide service. Mary Morrill did that. Mary Moffat did that. Mary Graffam did that. Yes, Mary Reed did that. Hear the call of the Christ and widen the sweep of your life.

Majors, Minors and Morals

The Importance of Devotional Music

By Lloyd C. Douglas

First Congregational Church, Akron, O.

A GREAT deal of energy and anxiety is being expended, these days, by distracted churchmen who suspect a decline of public interest in religious services as evidenced by the fact that the large majority of our churches are less than half-filled on Sundays. Various reasons are adduced to explain this state of affairs. Some account for it on the ground of a Godless and indifferent generation when men's thoughts are turned toward other matters than religion If this be true, there is not much to be done about it. Happily, the allegation is false. The human desire for a larger and fuller life, to be had through spiritual culture, is not a mere ephemeral fancy that comes and goes like a passing fad. It is a built-in attribute of the soul, shared by all races and all ages.

It is becoming more and more apparent that the present wave of indifference to religion, indicated by the slim attendance in our churches, may be explained by the failure of these institutions to offer an inspirational service of worship. Many church leaders are suspecting the truth of this; and are making efforts to mend matters at this point.

Of primary importance to the rendition of a satisfactory service of worship is devotional music. Perhaps there is no type of sacred composition, accessible to our churches, so deeply stirring to reverence as the school of Russian music, represented by such masters as Tschaikowsky, Gretchaninoff, Rachmaninoff, and Nikolsky. Many of our congregations, especially in the larger towns and cities, are now enriching their services with these great anthems. Not long ago, *The Music Review*, commenting upon this school of religious music, said:

Whatever may be remarked about the music of these Russians, it is unmistakably religious. No one will ever mistake it for anything but what it is. It springs from the fertile soil of an ecclesiastical tradition of great antiquity, and its deep roots strike into the sub-soil of an unusually potent folk-music. Traces of the form and tonality of ancient Greek music may easily be discerned in these themes, constituting a background of intangible power for the ultimate production of just such music as these latter years have achieved.

True religious fervor is, after all, a comparatively rare thing; and genuinely religious music is not often met with. Not only do we church musicians of America have to combat the dry-rot of academic formalism, but we have, on the other hand, to offset the vitiating effects of secular music, of very inferior quality, set to alleged sacred words, and the cheap clap-trap of the "Gospel-Hymn" type which still represents church music in an astoundingly large number of our American communities.

The writer might truthfully have added that in hundreds of our smaller towns of this country, itinerant tent-preachers, accompanied by "singing evangelists" (the latter both professionally and commercially interested in the circulation of a song-book to be had for thirty-five cents—and by no means a bargain even at that modest price) have literally sown this land with music of the "Brighten the Corner Where You Are" and "Was That Somebody You?" kind of hymnology; and the debilitating effects of it, upon the communities thus imposed upon, will persist for a long time.

Perhaps it will be entirely in point for some person of practical disposition to inquire exactly what it is about this Russian music that commends it as a means to devotion and reverence. That query is as difficult to answer, in precise phrases, as to define the psychological grounds for any other emotional reaction. After you have been able to describe, with a pen, or by word of mouth, exactly what it is that cinnamon does to apple sauce, then you might try your hand at a description of the physical characteristics of any one type of music in its ability to excite a definite spiritual surge.

Having just said that it can't be done, I shall make the experiment. So far as I have been able to think my way through this matter (which is not very far) I believe that the element of unexpected major climaxes, suddenly arrived at, and triumphantly realized, out of a bewildering complicated minor treatment (which characterizes the Russian school) appeals to the instinctive passion for a more liberated life. The devotee is struggling to achieve liberty from the narrow environment that cramps the wings of his soul. Introspection proves terribly depressing, as he discovers that his own self-encouraged moral defects are too deep to be excised from his life. But, even while torturing himself with this penitential mood, into which the Russian minors have plunged him, the intuitive yearning of his soul to triumph over the restrictions of the flesh cries out, in these eager crescendos; suddenly and unexpectedly laying hold upon the "hope" element, in a climacteric major dominant!

And then, reverting again to the fact that life is so heavily weighted with sordid care, and cruel memories of failure, the soul of the penitent lapses into its punitive mood, and lashes itself through another series of remorseful minors; building up, again, into a desperate cry for wider vision; and, again, attains its prize by laying hold, triumphantly, upon the "faith" element comprehended by a masterful major amen.

The Secret of Russian Music

Now the Russian, unusually subtle as an interpreter of the human emotions (as he should be, having had abundant opportunity to experience the deepest of them in a land where heart-break is the common lot, and agony the daily diet) takes this incurable soul-hunger as he finds it, and leads the worshiper along through a series of minor meditations, adroitly sensing the natural direction of a mood that passes from self-dissatisfaction to self-search; thence, onward to self-reproach and abject repentance—until the subjective mind has been dragged to the very abyss of hopelessness; whereupon, the rebounding spirit, that will not consent to lose its grip, shouts, into this welter of self-chastisement, a major hallelujah which plainly says, "Soul o' mine; you may slip and falter and fall, and get all bruised and scratched and soiled; and become so sorry and miserable that you wonder whether you're worth or past saving—but—soul o' mine, God still lives, and I am his! Hallelujah! I bitterly repent of these my misdeeds. I contemplate them with shame and agony, while these condemning minors torture me; but, along comes, at length, a great, lifting major *resurgam* that frees my spirit of its chains!"

I suppose the secret of this Russian music, in its ability to lead us into genuine worship, is located somewhere in the general vicinity of this idea which I have tried, so blunderingly and perhaps so ineffectively, to define. May I repeat: one may not easily explain the grounds of one's emotions.

We who are leaders of churches, ministers and official laymen, must recognize the fact that music and religious devotion are inseparably related. We may go farther than that, and find a close relation between music and morality. We do ourselves and our constituencies a serious disservice when we fail to give music its rightful place and function in the development and conservation of our worthiest desires; nor may we minify the distinctly enervating and debilitating possibilities of music when misused. It was not an idle phrase of the man who said: "Tell me who writes a nation's songs, and I care not who writes her laws!"

If America's soul were to be judged, today, by the output of popular music, it is to be feared that the verdict would be a matter of chagrin. At the moment, the burden of the nation's minstrelsy rests upon an appeal to emotions which are undeniably of the earth, earthy. Persons who give but

little attention to the importance of song, in its effect upon public manners and morals, may be disinclined to believe that this condition is of much significance; but, if they will recall the effect produced upon themselves, and all men everywhere, by the stirring martial music which, a little while ago, tightened the nation's flabby muscles, clenched its open hand, and hurled it, shouting, into war; and recall, also, the uses made of "community singing" through those trying days, to hearten and encourage people who were almost at the tip end of their neural resources—they may begin to comprehend what it means to the Americans to be feeding their souls upon a type of popular music so frankly outspoken in its appeal to the jungle instincts.

To counteract and neutralize this tendency, every cultural agency that may be drawn upon to provide a type of music basing its motif upon a higher aspiration, should accept its present-day responsibility. The church that tinkles some cheap little mawkish sentiment, on Sunday morning, these days—some slushy warble modeled after the anarchistic syncopations of the trashy vaudeville houses, in a misguided effort to play down to the debased taste of the hour, may and should consider that its usefulness, as an agency for stemming the tide of interest in the unlovely, is nothing other than exactly nil!

The Importance of Music

We who have to do with cultural matters must inform ourselves on this point, and act accordingly. The minister who chuckles over his own confession that he doesn't know Chopin from Cohan; that he doesn't know one note from another; that he lets his choir go its own gait; that he hasn't any musical sense—should turn his talents to some other line of business. The church that thinks of its musical service as something to be politely endured, should be converted into some other sort of a building. Music, today, is important. It always was important. It is always going to be important. Life is a symphony. It is composed of moods and tempi, varying according to the social order's dominant ambition; and, no less, to the particular problems of life in which the individual happens to find himself. In the early passages of this symphony of life, it affects a rollicking six-eight time, and romps with gay irresponsibility and artless simplicity, until adolescence introduces a romantic theme. Here we arrive at an intriguing legato, measured to three-four time, with abundant use of minor treatments, sighing of hopeless heart-quests and lost Lenores (for youth delights in artificial sadness and takes great pleasure in the ecstasies of inexperienced grief).

Tennyson peels off his pericardium and lets the whole world see his heart-agony over the loss of his youthful friend, in the grief-drenched cadences of "In Memoriam"; but this was an adolescent sorrow which, while quite impressive, was occasioned by the death of a friend to whom he was bound only by the ties of propinquity. It is therefore of tremendous interest to youth, and leaves little to be desired as a device for exercising the emotions, when seated by the river, on a mossy bank, and the whole world is so deliciously appealing that it demands this artificial sadness to give the joy an appropriate background. Youth wants a dirge sung; and derives an immeasurable amount of delight from strolls through cemeteries, elegiac verse, requial hymns, and songs of hopeless loss; but youth can be depended upon to recover from that mood, a little later. After it has experienced actual grief, and has lost some one who had been lashed to its soul with ties of blood, it promptly loses its keen zest for dirges and requiems, and casts about for some heart-ease. And hearts-ease was never yet expressed in minors.

In other words; when the soul of man is singing exclusively in majors, through the untrammeled days of youth, it hungers for minors—just for the sake of emotional exercise; but when his soul is a confusion of distressful minors, occasioned by real suffering, he desires something enduring, dominant, faith-filled; something that answers questions. Minors never answer any questions. Minors raise questions; recognize doubts; lash and torture the soul with recriminations; but they never point the way to anything.

At the present hour, late adolescence, which formerly exercised its emotions through reliance upon these artificial devices to induce the similitude of sorrow, has been unrequired to invent grief. There has been thrust upon our people, now in their later adolescence, some terribly stern realities. They have been made old, emotionally, before their time; yet with enough of instinctive youth left to demand something other than the conservative majors. The symphony, for them, relies heavily upon the tympani (to speak by the card—the "tin-panny"). Primitive races, back in the days when humanity had only left the animals, just around the corner, and were still engaged in occasional battles with the monkeys, in the course of which engagements, with clods and cocoanuts for weapons, it was somewhat difficult to avoid confusion of identity among the belligerents of both parties, used to conduct their folk-dances to the accompaniment of tom-toms. And there has been built into the race memory of mankind a curious response to this steady, muffled thud of percussion upon tensed leather; summoning the instincts back to the old days before there were ten commandments or any considerable desire on the part of the race to live a larger life.

Our American Symphony of Life

So, our American symphony of life, at present, is rather heavily loaded with that type of percussion which belongs more properly in the forest. Normally, however (for surely what we are now going through is only a passing phase), normally the youth seeks the minors until he arrives at full-fledged maturity when the severely militant begins to show up in the steady, rhythmic beat of martial time, blared forth with much brass and swollen-veined fortissimo.

Occasionally, a passage of life's symphony becomes so inextricably bewildered and confused—rights and wrongs getting themselves all tangled into an indistinguishable mass—personal interests and social interests dovetailing each other until you can't tell where one leaves off and the other takes on—in such an hour, the symphony resolves itself into a general jumble of racket, where art hands over the job to muscle, and the drummers are the busiest men of the lot.

And then life begins to cool off. It burns considerably less carbon, and dislikes to excite its hardening arteries. It hates eccentric passages, cadenzas, and improvisations; and settles down to good old four-four time, moderato, to which it may be observed beating the rhythm by involuntary nods of the head on the accented notes. Youth hates keeping time. It goes in for syncopations; is partial to wide slurs, and broad retards; and takes a great deal of liberty with grace-notes and "holds ad libitum"; but Age wants its four-four time, and taps on the chair-arm, steadily—one, two, three, four—with all the inexorable rectitude of a metronome.

I am not sure that there is much of a moral to be attached to this—assuming that it needs one—unless it should be maintained that if Youth would be wise, let it be a bit less lawless; and if Age would keep young, it must not hold the symphony too rigidly to account, or grow peevish if the baton shows a little mercy, now and then, to some group in the orchestra of human society that wishes to accelerate a spirited passage, or wants to retard something quite too beautiful to be gone through on record time.

And then, if life is a symphony, we are players. We are of the orchestra. When we are sour and jaded and distraught, we look at the poor tools with which we have been making our particular contribution to the symphony, and analyze them to their serious discredit. Even the first violinist, who bears the responsibility for the theme, most of the way, and may properly be considered a social leader, looks at the equipment in his hands and finds that he has been doing nothing more worthy of emulation than sawing a bunch of horse-tail smeared with resin, over four little strips of catgut!

When we stop to consider exactly what we are doing, in life, judging our acts singly and cold-bloodedly, we have a right to be discouraged; and here is where the thought that we are of the "orchestra of life" becomes valuable. It takes our minds off the futility of our individual efforts, and the silliness of the tools with which we work; and we are able to judge our contribution to life by the whole symphony in which we are humble participants.

So long as we are playing the score according to the notes and directions, it is well. We may never be applauded, as individuals; but it is well. People who are given occasional opportunities to play solos in the symphony must not forget that their performance is made possible only as the main body of the orchestra unites, harmoniously, to provide a suitable background. There are many players in the orchestra of life who are never noticed, at all, unless they make a terrific mistake.

Sidney Lanier once pointed out that all the metal instruments, fetched from the inorganic world, are used to express the emo-

tions that are cruel, hateful, and pompous; while the wooden instruments, brought in from the forest, could be depended upon to sing of love, gentleness, tenderness and peace.

The orchestra of life is made up of various forces—people who inspire to love and idealism; people who interject the militant note; the 'cello folk who are at their best when operating on the lachrymal gland; and the piccolo people who make the heart beat faster with their enthusiasms. I sometimes question the morality of the kettle-drum. Given a life issue that becomes so terribly confused and complicated that it is incomprehensible; and, at the very moment when the public is making an honest effort to think its way through the dilemma, the canny tympanist turns on the kettle-drums—and, after that—well, what would you? Nobody can think while that is going on. And the baneful part of it is that the kettle-drum is wily enough to tune itself up to the pitch of the prevailing issue. It doesn't come out, frankly, like the big bass drum, and say, "Well, I'm just pounding along, keeping everybody together, and making a noise. I don't pretend to be a musical instrument!" No; that resourceful kettle-drum, when it sees everything getting mixed up and disordered, tunes itself in to fit the current mood; and sneaks in, purringly, at first, with uncountably rapid and insinuating strokes; louder and more peremptory; until it becomes the main fact—and the whole question is drowned in a flood of racket! You find kettle-drums in every social group. Very frequently, they are politicians.

Without meaning to ride this orchestral illustration of life any farther or faster than the Society for the Protection of Metaphors will permit, I would remind you that the orchestra of the present is much more populous and more representative than a little while ago. A century earlier, a very few instruments sufficed; and most of them were quite crude compared to modern musical tools. In this respect, the social order finds a fitting analogy to the development of the orchestra into a highly organized body; yet it is to be discovered that whatever may be the multiplication of instruments, and the vast improvement of such instrumentation, the good orchestra of today finds itself dissatisfied with attempts to render anything but the compositions of the great masters whose genius gave the world symphonies of unsurpassed beauty and power.

And when these masterpieces are analyzed, what do we find but a faithful disclosure of real life as it is experienced by men and women keen to the normal motives and common aspirations of the race. So, however complicated may be the organization of present-day society, they who hope to interpret life and understand life, must keep close to the great seers and prophets of the past, who wrote and spoke as they were moved by the Spirit in control of human destiny.

Of old, a saintly prophet said, "There are many voices in the world; and none is without significance." We who constitute the orchestra of life will do well to remember that every instrument is necessary to the proper rendition of the symphony we are expected to play. We must not permit the size or capacity for a tremendous volume of sound to lead us to overemphasize the importance of any instrument in this social orchestra. It is well to be aware that the humble flute—not often conspicuous in these days of great racket—is the oldest instrument of the whole outfit; and that, once upon a time, the flute was the whole orchestra. And when we are obliged to tune, we do not ask the big bass viol or the big bass drum or the imposing tuba to give us the pitch; but we inquire of the timid little oboe if it will not kindly give us "A."

Sheltering Both Church and Pastor

Some Good Suggestions on Parsonage Building

By Rev. Alfred E. Randall
Jamestown, N. Y.

THREE vital considerations make the work of parsonage building imperative. Its relation to one of the fundamental functions of the Christian church is one of them. Our factories, our fine hotels, our office buildings are most frequently built by men who do not need the dividends usually expected from such enterprises. They have homes to shelter them, and food and clothing sufficient for all their needs. There is in every normal man the desire to achieve, to accomplish, to create. That desire must have an outlet. These buildings are witnesses to something within man. Similarly the rude shrine of the native African, the elaborate temples of the Japanese and Hindoo Buddhists, the mosques of Mohammed, the cathedrals of Europe, and the churches and sanctuaries of our own land, are bearing constant witness to the spiritual nature of man. We have been saying in various languages, through the symbolism of sacrificial rites, architecture, painting and music: "We believe that we are akin to the great Creative Spirit of the universe; that we can approach Him; that He hears us and understands us, and deserves our worship and praise."

Now it is just because the Church Building Society is interested in helping to build these permanent monuments that bear constant witness to the spiritual nature of man and his kinship with God, that it can also properly lay siege to our hearts and pocketbooks in behalf of its parsonage-building work. The two are legitimately married. The church and the home stand or fall together. No church is stronger than the homes from which it draws its membership. Where are the churches that must be endowed if they are to continue their work? We shall find our answer in those portions of our large cities where expanding commercialism has encroached upon the residence districts till the palatial homes of a former generation have been transformed into two by four apartments, and homes have disappeared. Furthermore it can hardly be out of place to remind ourselves of the larger outlines of this problem. The home life of our beloved America has been battered and assaulted by the ugliest influences in modern civilization. The modern novel, the modern sex play, and frequently the modern newspaper work havoc with our cherished ideals. Already we have one divorce from every nine marriages. Divorce has increased three times as fast as the population for the last fifty years. Industrialism is drawing an increasing number of women into its activities.

The disintegrating effect of these influences upon American home life is so great as to warrant the declaration that the maintenance of a happy normal Christian home is at once the most sacred and effective contribution that can be made to the task of making America an ideal commonwealth. It is a sacred privilege to help build a church to shelter a worshiping congregation. It is also a sacred privilege, then, to safeguard that investment and multiply its cohesive influence by building the home which shall shelter the minister's family. Every church ought to be able to point to a commodious and comfortable dwelling place in which its most prominent representative may have the chance to bear witness to the sanctity, beauty and nobility of a Christian home. Under such conditions the parsonage may come to symbolize for the community the churches' faith in the validity and ultimate worth of a Christian home.

Build well your churches; each with tow'ring spire
Proclaiming man's most noble aspiration.
Lay out your class rooms, chancel, nave and choir,
Wooing the toilers thus to adoration.
But these alone will not suffice to sound
The full-toned message of redeeming grace,
Till by their side the parsonage is found,
Not less a home because a holy place.

The Economic Problem

The second consideration is that of the economic interests involved. The economic crime of Protestantism is that of permitting large numbers of college and seminary-trained men who have become experienced leaders, face the alternative of finding more lucrative employment in some other profession or endure the rigorous discomforts of an increasing poverty. Many of them go. An increase of from five hundred to fifteen hundred dollars a year might have retained them in the profession where they are so greatly needed and in which they themselves would be rendering their happiest and best service. A parsonage constitutes just that kind of an increase. It is not unusual for our men in the large cities to be compelled to pay a thousand dollars a year rent where the church does not own a parsonage.

Furthermore, labor turnover is a costly item in any trade or profession. The writer's first charge was a city mission church. He was compelled to move three times during

The Crusader

In Memory of Woodrow Wilson

By Thomas Curtis Clark

Here lies a brave crusader, spent with grief,
A faithful captain, slain by friendly blows.
Defeat was his, but soon his mighty foes
Shall place upon his tomb the laurel leaf.
He gave his heart to men: they struck him down;
He took the cross: they put on him the blame;
But now the winds shall bear aloft his name,
And all the seas shall chant his high renown.
Past Calvary the way of glory lies,
He wears no crown who bore no heavy cross:
And while we now lament our human loss,
We know full well that courage never dies.
With Washington and Lincoln rides he far,
Beyond the circuit of the evening star.

five years. When a call came to a church paying a smaller money salary, one of the factors that entered into the decision to accept it was the prospect of being able to live in a comfortable parsonage, safe from the avarice of landlords and the uncertainties of the real estate market.

A pugilist, getting ready for a prize-fight, lives under costly supervision. He is insured against accidents and ill-health. He is not allowed to indulge in dissipation. The President of the United States is also too valuable a servant not to be provided with his own special physical director. The ministry calls for fine-grained men. Many of them are highly strung. The ministers' salary is the largest item in the expense budget of the average church. The quality of his service to the community will depend quite a little upon the happiness and tranquillity of his home life. If he is expected to withstand the exposure of the terrors of house-hunting, and the mercy of an acquisitive landlord, he cannot do his best work. Those three thousand Congregational churches without parsonages ought to have them as soon as they can be built.

A Good Investment

There is a third consideration that calls for brief mention. The discriminating donor gives where he has good reasons for believing that his money will be used by people who are skilled in the art of getting high service from the gift. Who are these men and women who become the beneficiaries of the parsonage building funds of the C. C. B. S.? Deacons, trustees, superintendents of church schools and numberless other Christian men and women who are earnestly grappling with the problems of church life. Then there are the ministers, whose professional modesty is disclosed by the fact that a larger percentage of their sons win a merited place in *Who's Who* than those from any other group. Charles Evans Hughes and Woodrow Wilson were both products of Protestant parsonages. No one can say that money invested in building homes to shelter the families from which come so many strong and conscientious leaders is not paying a good interest on its investment.

How They Used The Fellowship of Prayer

By Ella G. Sparrow

Assistant Secretary, Commission on Evangelism

FOR six years the Commission on Evangelism and Devotional Life has issued *The Fellowship of Prayer* for devotional use during the Lenten season. This little booklet, giving a brief Scripture reading, meditation and prayer for each day, has found its way into the homes of thousands of people; it has been widely distributed among the sick, in hospitals and in homes for the aged; it has been printed day by day in newspapers all over the country; it has been sent to missionaries in foreign lands. Each year its circulation increases and this year, through the co-operation of the Commission on Evangelism of the Federal Council of the Churches of Christ in America, it will be used in many other denominations, and in some cities it will be followed unitedly by churches of all denominations.

The Commission has received some interesting accounts of how different pastors have used this leaflet and what the general results have been. These letters are from pastors of large churches and from those in small churches, in cities and in small towns. A few paragraphs from these letters are given here with the thought that they may prove of help to other churches in planning their use of devotional literature for this coming Lenten season.

Rev. Oscar E. Maurer of Center Church, New Haven, Ct., writes:

Since the first appearance of *The Fellowship of Prayer* Center Church has each year mailed a copy to every family in the parish, together with the *Book of Prayers* and a Lenten letter. In addition to this there has always been a generous supply for distribution at the services, for individual use. The pastoral calling during Lent has revealed the fact that while this literature has been used mainly for private devotions its presence in the home has decidedly quickened interest in family worship. In a good many instances families which do not hold prayers at other seasons of the year, follow the Fellowship outline during the weeks preceding Easter.

At the Midweek service during Lent, the passages for the entire week are considered as a whole. This offers a fine opportunity to cover in five meetings the entire Gospel from which the passages are taken and gives continuity to the daily readings. There is always a marked increase in attendance during these weeks.

Center Church is open every day in the week and those in charge of the literature table notice that there is a pretty constant demand for the *Book of Prayers*, throughout the year. The ministers use them, too, for distribution in the hospitals, where the little booklets are gladly received. The selection of literature this year is unusually attractive and we expect to use more than ever before.

From Rev. Walter H. Commons of Whitinsville, Mass.:

We placed *The Fellowship of Prayer* booklets in the pews and explained their purpose, use, etc., and asked all who would do so to take them home and use them daily. Practically the entire number were thus taken. The weekly themes were used as the basis of the pastor's talk at the Midweek service. As a result of the use of this booklet the attendance at our Holy Week services has been increased and the general atmosphere of those services spiritualized thereby.

From Rev. Roy L. Minich, Church in the Gardens, Forest Hills, N. Y.:

The use of devotional literature has been a gradual development with us and has come to mean a great deal in the life of our church. We order enough to supply every one free of charge and then use it most largely in connection with our Midweek service and during Holy Week. Explanations of its value and use are repeatedly made in our church bulletin and the services immediately preceding the beginning of Lent are used to discuss the value of the devotional life.

One of the really great values of devotional literature is that it enables every one to participate in the entire service. We read in unison from the chapters designated for the week, we read prayers together from the *Book of Prayers*. We always have a period of silent prayer when the topics for discussion or meditation are used in directing the prayers of the people. To illustrate: from the first week of *The Fellowship of Prayer* for this year the topics suggested during the silent prayer would be, How have I met my temptations today? Show me how Jesus can help me carry my burdens and understand them. I like the devotional literature because it makes it possible to have these services of worship and I am convinced that the greatest need of our churches is for worship and I welcome all your literature as a valuable aid in that direction.

Rev. George E. Henshaw, Honeoye, N. Y., writes:

This is the fifth year that we have used *The Fellowship of Prayer*. We try to get the largest use of them possible, in the home as well as in the service at the church. I mail them, together with the *Congregational Hand Book* to shut-ins and those at a distance. *The Fellowship of Prayer* and the Lenten service grows richer and better each year.

Rev. Edward A. Mason of the Federated Church, Somerset, Mass., writes:

Our little village has about a thousand people, more than half of whom are Roman Catholics. The Federated Church (made up of Baptist, Congregational and Methodist churches), is the only Protestant church in the community. We are sending *The Fellowship of Prayer* to every Protestant family in our village. We are trying to make it as nearly as possible an individual matter by writing each person's name on the booklet.

Rev. Claude W. Warren of Sturgeon Bay, Wis., says:

We distributed *The Fellowship of Prayer* booklets in the homes of all members of the parish, by personal calls or through distribution at the church. We also distributed them in hospitals and to a large number of homes where there were shut-ins. The books have brought a blessing to the entire community, especially through the printing of the readings each week during Lent in the local papers with comments and an appeal to people to renew the habit of daily Bible reading.

The Lenten season begins this year on March 5 and it is hoped that many pastors will plan for a wider use of devotional literature among their people and an increased interest in daily Bible reading and prayer.

Altars

By Harry Elmore Hurd

Smoke of the city, burning
Incense to tedious toil,
Souls of men for life are yearning
To escape the stench and moil;
Altars fed by weakening work
In temples of grinning Greed,
Men and mothers dare not shirk,
Scourged by scowling Need.

The smoke of trade is curling
From offerings of health and home.
Fed by brain and brawn, whirling,
Twisting, reaching up to heaven's dome.
Great God, our lives are burning,
Mammon makes men and mothers toil,
Our souls for Thee are yearning,
Save us, we pray, before we spoil!

From the Rocky Mountains

I have just had a breath-taking interview with an official organizer of the Ku Klux Klan, who is working enthusiastically throughout Colorado. He came to the town where I am staying, began giving out literature, and interviewed a list of leading citizens.

Going to his room in the hotel I introduced myself and asked if I might seek some information. The organizer said he would be glad to tell me anything I might want to know.

His first statement was that the Ku Klux Klan is strictly a religious organization, built upon the teachings of Christ, bringing to Christ men whom the church has not been able to reach, and doing the work that the churches have failed to make the country Christian.

This almost took my breath away. But he went on to describe the prayer service in their regular meetings, and declared it is no uncommon thing for some ministerial Klansman to bring to the sacred altar four or five men who kneel to accept Christ as their Savior. With real fervor he gave his own personal testimony. He had long been a member of a Presbyterian church but never really knew what Christianity is, nor definitely accepted Christ, until led to do so by religious teachings of the Klan.

When I got my mind back to near normalcy once more he had taken up the subject of whippings by masked mobs. According to this Official Explainer such things have never been done by the Klan, nor would they be allowed. All violence is entirely forbidden by their principles. Their methods are educational, political, and religious.

Only the men of highest character in a community are accepted as members, men who would never stoop to anything illegal. If any member is found not living up to the high principles of the order he is banished.

Acts of violence by masked and robed figures are committed by an entirely different class of men from Klansmen, but the Klan gets the blame. "In not a single case investigated by the courts," he declared, "has the Klan been proved guilty of such things."

A large part of their work is collecting evidence against law-breakers, but according to his statements, this evidence is always turned over to the legal authorities. If the courts fail to use the evidence effectively the Klan goes no further.

While I was musing on the monstrous injustice done this noble Christian institution by unwarranted newspaper reports, the organizer went on to tell of Bibles distributed to the homes of red radicals whose children are being taught atheism, and of corrupt officials turned out and honest Klansmen elected in their places, citing the last election in Denver.

We shifted to the topic of the Negro. This frank official mouthpiece of a great movement again shamed my critical spirit by affirming that the Klan is the friend of the Negro, and has defended Negro women from white ravishers just as it has defended white women from black rapists. (He did not explain how they did this by "education, political, and religious methods.")

Evidently the Negroes who have left the South in fear have not understood what a protector they would have had in the sheeted brotherhood, if they had only stayed and put themselves under the wing of the Klan.

He declared that the Klan has no quarrel with the Roman Catholic or the Jew. They are both welcome to worship and believe as they please. But the Klan does not intend that white Protestant Christians shall sleep while these minority groups stealthily wrest the reins of government from the hands that have always held them.

Then he handed me four leaflets, official printed statements of Klan principles. It was from these leaflets that he had been quoting, and they bore him out in all that he had said.

"Do you feel any differently about the Klan now?" the organizer asked at the close of our interview. "We are going to receive members here Thursday night. We shall be glad to have you sign this card and come with us."

If I could have known that his statements were correct I would have been tremendously tempted to sign the application card. It was a fine sales talk to put up to a minister, who, more than anything else, longs to see men following Christ, and who knows that the church is far from 100 per cent. efficient.

But does it ring true?

The newly organized Klan here in this town may enroll only our best citizens, but their selection was entirely in the hands of this stranger. The Klan meetings may be veritable Pentecosts, but they will be conducted by the men of this community, and so far few of the leading men have shown any desire for Pentecostal meetings, although the churches have offered them every opportunity.

There is an inevitable choice between two conclusions. Either the Ku Klux Klan is the worst misunderstood and worst slandered organization since the days when the early church was accused of holding secret meetings so they might eat kidnapped babies; or else it is hiding its real character under a sheepskin, with a pious-sounding sales talk for public consumption entirely different from the real principles for working purposes.

I wonder which. I am waiting to see how many of our irreligious business men suddenly become outspoken Christians through some secret influence. And I am waiting to see how long before a band of sheeted and masked figures appears some night with tar and feathers; something that, without any Klan, we have never had. W. O. R.

A Great Little Book

Marshall Dawson's "Nineteenth Century Evolution and After."

By Rev. Howard J. Chidley

A story is going the rounds to the effect that Mr. Bryan was having a debate on Evolution with a professor in the Middle West. After Mr. Bryan had stated the case against Evolution the professor took the platform and opened his remarks by saying, "I don't know anything about Evolution either!"

The author of *Nineteenth Century Evolution and After* does know something about Evolution, and also knows how to state his case clearly and in popular style. Thomas L. Masson has pronounced it the greatest book written on the subject by an American. Dr. Cadman and Dr. Frank Crane both praise it.

The book is not merely a discussion of the Evolutionary hypothesis. It shows how Twentieth Century Evolution differs from that of the Nineteenth Century and what the implications are for religion. In such chapters as "Boneless Religion," "Re-Studying Adam" and Evolution and Conversion," the author shows the intimate bearing of Evolution upon religion.

In these days of wordy and windy war between the Fundamentalists and Liberalists no minister who wishes to consider himself well informed concerning the issues at stake can afford to be without this book. It is a plea neither for the conservative nor the progressive, but gives a background of information.

The chapter on "The New Yoke of Science and Religion" makes clear how science, as represented by Twentieth Century Evolution, comes to the reinforcement of religion, by showing that there is a trend toward degeneracy as well as toward perfection. Evolution is not an escalator by which man is carried on to perfection without any effort on his part. It exemplifies the fact that when good men stop trying the world sinks back like lead.

And the author? Congregationalists should be proud of the fact that it is a Congregational minister who has produced this book. Rev. Marshall Dawson, of Storrs, Ct., is the author. He bears out the best traditions of our ministry as being a vital force in the mind of America. Mr. Dawson thinks our easy-going intellectual life today has not produced much which we should dare lay alongside of the sheer intellectual vigor of the sermons of Jonathan Edwards; and the closing chapter of his book has some severe things to say about the quality of work done in our academic institutions. Be that as it may, we should not be ashamed to lay this book alongside of any of ashamed to lay this book beside any of Jonathan Edwards' works. It is a great little book.

Parables of Safed the Sage

The Parable of Two Hands on One Boy

When I was a Little Boy I liked to have my Face and Hands Clean. But I had no love for the process by which they had to become clean. And many times I assumed that they were clean, when an Unbiassed Observer might have held a Divergent Opinion. And my sons, when they were small, liked Cold Water about as well as their father did in his youth. But my Little Grandson is a Miracle of Cleanliness, and loveth to have his Face and Hands Washed. That is to say, he loveth our Little Joke.

And it came about on this wise. The little lad came to visit me and Keturah, and the time arrived for Lunch. And I said Let us go and wash thy Hands. And he said, They need no washing.

Then said I Let me wash One Hand and see how the other looketh beside it.

So I washed one of his hands.

Then I said, Place the Two Hands side by side, and let us see whether they belong both of them to the same boy.

And when we looked at them together, he agreed with me that those Two Hands could not belong to the Same Boy.

Then said I, Which Hand shall we cut off? Or shall we wash the one that will make the Two Hands look alike?

And he said, Let us wash the Other Hand.

And when I had done it, he said, Now the Two Hands belong on the Same Boy. And he was right about it.

Then said I, Let us see if we can match the Two Clean Hands with a Clean Face.

And then I said, Thy face is Very Clean. Let us see if we can Comb thy Hair.

Now we have done this Many Times since that first day, and it hath become a Very Pleasant Joke with us, and a Merry Game.

And it is in this way we make progress in life. For the job of reforming any of us is too large for a single contract. But now and then we discover that we have improved a very little in one particular, and then we sometimes have grace enough to wash the other hand to make it match the virtue that we possess. And if the process continue long enough, there is hope that in time we may come so that the whole of us shall match ourselves at our best.

AMONG THE NEW BOOKS

Recent Fiction

ARAMINTA, by J. C. SNAITH (Appleton. $2.00). Like *The Van Roon* this story finds much of its interest in a famous picture, a Gainsboro. Araminta, a direct descendant of the Gainsboro lady, though somewhat of a rustic,—"they call me Goose," she says, "because I am rather sil-lay,"—is "a throwback," inheriting the extraordinary beauty of her ancestor, and when dressed after the Gainsboro fashion she attracts wide attention. Two elderly bachelors, of high rank and great wealth, become rivals for her attention—and then there is the humble artist, engaged in painting her portrait—he is one of the heroes of the story. It is an entertaining tale, and though written some years ago, almost as good as some of the author's more recent productions.

A CONQUERER PASSES, by LARRY BARRETTO (Little, Brown & Co. $2.00). The fact that this is a first novel undoubtedly adds to the interest of the story. It is built out of the experiences of the returning soldier who has been tried in a great adventure and finds it difficult to adjust himself to the withdrawal of excitement in a return to normal ways. Particularly vivid is the description of his effort to recover a lost mood of exultation by a return to France and the scenes of the strange and exalting adventure; with the inevitable disillusionment. What was he doing in France? "Lord knows," he answered, "chasing shadows, I guess. I went over to find something that's vanished—gone for all time." The tension, the restlessness, which is depicted in this story remain as an inevitable often-recurring experience for the soldiers of the fight for the freedom of the world. It passes like the occasional shadow of a cloud even over the sunlit happiness of this soldier's attainment of his heart's desire.

THE STEADFAST HEART, by CLARENCE BUDDINGTON KELLAND (Harpers. $2.00). Against the background of a small American town, petty in its interests, narrow in its prejudices and given to an instinctive, barbarian cruelty, Mr. Kelland sets the figure of a growing boy on whom all the hatred centers. He is the child of vagabonds and his first introduction to the smug pride of the village people comes through his share in a sensational killing. "Rainbow's Rainbow," said the doctor who joins with the minister and the editor of the village newspaper to protect the boy, "Kills whatever it can't understand. Gawd help an angel that busted a wing and fell down on Main Street. If it w'n't placarded 'Angel' in big letters, the town'd set onto it and kill it with brickbats." The boy, completely shut out from normal life grows up to strength and final happiness. The most interesting element in the story is the account of the friendships and loyalties of the lonely boy.

FANTASTICA, by ROBERT NICHOLS (Macmillan. $2.50). The title well describes the general nature of the three tales included in this volume: "The Smile of the Sphinx," "Perseus and Andromeda," and "Golgotha & Co." The first of these John Masefield calls, "A parable of the striving mind." The second, as the title indicates, contrasts the warm blooded South with the cold blooded North, the Legends of Greece with the tales of King Arthur, imagining a visit by Andromeda to Camelot. "Golgotha & Co." is by far the most important of the three, and describes the effort of Wealth, in a future date, to capitalize religion, as a means of enslaving the masses, repeating the tragedy of Calvary as a spectacle, and crucifying Christ anew.

For the Younger Children

BARRIE MARVELL, by CHARLES VINCE (Little, Brown. $2.00). A remarkable description of the experiences and imaginings of a small boy who has no playmates, but reads books, fairy tales, Robin Hood, Treasure Island, etc., and peoples the gardens and fields and the woods with creatures of his fancy. Especially interesting is the influence on his awakening mind of books and pictures and maps. The last chapter on "The Brown Boy" tells of his thrilling adventures, just after reading Robin Hood, when he turned the nearby woods into Sherwood Forest, and one day, on the other side of a brook a boy of like mind appears, and the two fight bloodless battles with catapults, and bows and arrows.

IN THE LAND OF DIGGELDY DAN, by EDWIN P. NORWOOD (Little, Brown. $1.75 net). A rollicksome tale of marvelous adventures made possible by the fairy lady of a circus. Diggeldy Dan is the funniest clown in the world and he leads the way in merry-making when all the circus animals are released from their cages, unknown to their keepers, an hour at night, in Skyland and in Shadowland. A story for children from 7 to 12. Amusingly illustrated by A. Conway Peyton.

THE ALL-ALONE HOUSE, THE RUNAWAY SMALLS, and THAT PINK AND BLUE AFFAIR, by RUTH CAMPBELL, and BINKIE AND THE BELL DOLLS, by MARGARET WIDDEMER are four books for small boys and girls, just issued by the Penn Publishing Co. (50 cents each). They are bright little tales with attractive black and white illustrations and should prove delightful for the small reader who likes to hear about the experiences of other little folks.

THE MAGIC SEA SHELL, by JOHN FARRAR (Doran. $1.50). The informal character of these delightfully fanciful plays for children, makes possible their adaptation to almost any group of young actors, without loss of effectiveness. The clever, unelaborate costumes are portrayed in numerous sketches. There are two Christmas-tide plays, a play for a forest space, one for a garden, one for the seashore, one for a winter evening and one for birthdays.

THE TWELVE DANCING PRINCESSES, by Sir ARTHUR QUILLER-COUCH (Doran. $3.50). A beautiful, richly-illustrated book of six selected fairy tales, all of French origin, except the last, which is an amusing ghost story told by Mr. Quiller-Couch, himself. The illustrations, fifteen in number, full-page, colored and fantastic, by Kay Nielson, are of exceptional merit.

LAMP-LIGHT TALES, by PAULINE CARRINGTON BOUVE (Grosset & Dunlap). A collection of twenty-eight stories, brightly and interestingly told by Polly Flinders to six little cousins, each of whom likes a different sort of tale. In consequence of this difference in taste the type of story varies. There are adventure stories, animal stories, stories of children in far-away countries, true, or history, stories, stories about people that live now and "are like us," and fairy stories.

KNEE-HIGH TO A GRASSHOPPER, by ANNE and DILLWYN PARRISH (Macmillan. $2.50). A book that makes your children—and you, too—wish to grow tiny, like Little Man, so that the flowers would be overhead, and the snowflakes look as big as biscuits. Through Little Man's jolly, kindly eyes are seen all the tiny insects and animals and birds in their homes. And if a good deal of imagination is used to describe their furniture and costumes and ways of living, so much the better for the charm and quaint humor of the book. There are a great many illustrations, each more fascinating than the last.

LADY GREEN SATIN AND HER MAID ROSETTE, by BARONESS DES CHESNEZ (Macmillan. $2.00). A tale from the French about little Jean Paul and how he left his home in the Pyrenees and journeyed to Paris, where he earned money to support his mother by showing his white mice that he had trained to perform in costume. Honesty, a stout heart and good friends helped him through many hard times, and things ended happily for every one. In spite of the book's stiff, literal translation, children about eight or ten will delight in sharing Jean Paul's adventures, through the story and through the numerous black and white illustrations.

Poetry and Drama

LITTLE HOUSES, by AMELIA JOSEPHINE BURR (Doran. $1.75). There will always be demand for such poetry as we find in these pages, for here are real songs of the heart. There is nothing of futurist art, or so-called "free verse" about this. It is all healthy, human and beautiful. If there is a new note which distinguishes this volume from the author's earlier work it is due to the new scenes she has visited, Asakura Temple, the Ming Tombs, a Temple in Rangoon, Taj Mahal, etc., which provide inspiration for several of the poems.

THE EXEMPLARY THEATRE, by HARLEY GRANVILLE BARKER (Little, Brown. $2.00). The writer of this thoughtful and suggestive volume on the theater is himself an actor, playwright and manager of international reputation. The Voysey Inheritance, Waste, the Madrus House, Prunella, and Anatol, are among his plays. He has written, with William Archer, on *A National Theater*. He has contributed as much as any living author to the improvement of the theater, and this volume, which presents his high conception of the use of the theater to society, may be read with interest and profit by all students of the drama, whether professional or lay. The general reader, also will find his treatment of the problems of play-making of great interest.

A BOOK OF ENTERTAINMENTS AND THEATRICALS, by HELENA SMITH DAYTON and LOUISE BASCOM BARRATT (McBride. $3.50). Practical advice for the management of bazaars, pageants, costume dances, dinners, college reunions, dramatic productions, etc. There are chapters on the Entertainment Committee, Making Arrangements, Publicity, the Ticket Problem, Decorations, Scenery, Stage Properties, Costumes, Make-Up, the Stage Director, etc. The whole ground seems to be covered for all kinds of entertainments, from the simplest to the most elaborate likely to be desired for Women's Clubs, Men's Clubs and other private organizations.

Any book mentioned in these columns may be obtained through the Pilgrim Press Book Stores, 14 Beacon St., Boston, or 19 S. La Salle St., Chicago.

An Outstanding New Book

An Economist Views His World

By the Editor-in-Chief

MY WINDOWS ON THE STREET OF THE WORLD, by JAMES MAVOR, M.A., Ph.D., F.R.S.C. (2 vols. Dutton. $12.00).

Over thirty years ago Professor James Mavor came from Scotland to become head of the Department of Political Economy, in the University of Toronto, a position that he has held continuously until his retirement recently. The significant place that he has occupied in the life of the Dominion and in the interest of his fellow-countrymen is indicated by the fact that the entire Canadian edition of these volumes was sold out almost immediately upon publication.

As a matter of fact, however, Canada occupies only a minor place in a survey which fully justifies its title. During the intervals of lecturing Professor Mavor has been a wide traveler, and he has been always a sympathetic and competent observer. His purpose in these volumes has not been to present merely personal memoirs, but to choose from the experiences, contacts and observations of a long life, full of remarkable opportunities, such incidents and impressions as best illustrate the varying phases of social and economic structure and development, and especially the movement of life and progress during the last sixty years. "Since my particular vocation," says the author, "has been the study of economics and especially the comparison of the economical development of different peoples, this is naturally the principal window through which it has been my fortune to look upon the world, although from time to time I have been able, after a fashion to look through other media."

As the reader will speedily discover, Professor Mavor is unduly modest. His other windows on the street of the world have been by no means narrow, and he has looked through them more than "after a fashion." Prior to coming to Canada he was editor of *The Scottish Art Review*, and his knowledge and authority as an art critic have had deep recognition by the remarkable group of Canadian artists. His personal acquaintanceship with artists, authors and men of affairs, in English and Scottish circles has been intimate and extensive. The range of his interests has been broad, and his spiritual sympathies deep and unlimited. Above all he has had a keen and intelligent eye for significant men, events and movements. He has known that the understanding of the peasant, or common toiler, in a given situation, has been as important as the understanding of the rich and powerful, and that the revolutionist is as significant in history as the statesman. Few men have been freer from prejudices or more vitally interested in everything human. Professor Mavor is equally at home in London literary and artistic circles, out on the Canadian prairies among his friends, the Doukhobors, or studying the social and economic life of an American city. The 850 pages of these volumes give a graphic portrayal both of things upon the surface, and of the most deeply significant factors, during the past sixty years. And back of the pages stands always the very lovable character of an author for whom life has been in the deepest sense a religion—for of Professor Mavor it may be said, as he once said to the present writer concerning his intimate friend, Prince Kropotkin—"he is essentially a religious genius."

I cannot refer to these volumes—to *review* them would require infinite space—either impersonally or impartially. It was through these windows that for several years, during the most formative period of my life, I had the privilege of viewing the street of the world. I entered Professor Mavor's classes in economics in 1894. The traditions of Toronto University did not allow at that time for much contact between professor and student but by my senior year I had come to know my Professor and to discover the rare kindliness of his spirit and his amazing readiness ever to guide a pupil into the ways of knowledge. I have been surprised to discover, as I have read the notes of his lectures in those far-off days, how many facts and principles that I supposed had just gradually drifted into my being came directly from him. Later, in years of post-graduate study, the relationship of student and professor ripened into friendship, and, on my part at least, into deep affection. I spent almost all the leisure hours available from a busy pastorate in his library, and much that these volumes contain I heard from his lips in hours of delightful conversation. These volumes naturally awaken a strain of reminiscence not easily suppressed. I shall be surprised if the general reader who comes in contact with them does not form an impression that fully justifies my personal word of interest and praise.

One somewhat amusing circumstance has been recalled by Professor Mavor's fine chapters on life and religious movements in Scotland—chapters that will delight the soul of every Scot. At Toronto University there was a small, but much-coveted, prize known as the Bankers' Scholarship, open to men entering the sophomore year, and awarded on the basis of a written competitive examination upon a book assigned for summer reading. Prior to attending Professor Mavor's classes, I had come down shortly before the opening of the term to compete for this prize. The subject of the examination was Jevons' well-known book, *Money and the Mechanism of Exchange*. Strolling around the campus I met a fellow-townsman, "Curly" Macmillan (now Pres. K. D. W. Macmillan of Wells College), a burly and seasoned senior, and a famous scrimmage, who had come down early for football. He asked me why I had come down so soon, and when I told him he proceeded in a fatherly way to instruct me regarding the foibles of Professor Mavor, the examiner. "Soak him on Scotland, Billy," he said. "Every time you mention Scotland you'll get an extra mark." Incidentally, also, I think I was to get an extra mark every time I mentioned "pig-iron." As a matter of fact the examination paper did have a question regarding the Scottish system of banking. I lauded it to the skies. I was young and callow and I exploited "Scotland" and "pig-iron" quite shamelessly. But the senior's advice seemed vindicated, for I divided the prize with a fellow-student. Possibly one cannot praise Scotland too highly. It produces remarkable men and remarkable books—and these volumes add strikingly to the evidence of the fact.

Convocation Week at Bangor

To sit at the feet of four splendid teachers, each of them in his own field a master—this was the experience of those who were privileged to attend the 16th Convocation Week of Bangor Seminary.

We followed a strong preacher and teacher of preachers, President Clarence A. Barbour of Rochester Theological Seminary, as he delineated the lives of five outstanding preachers of the past, "Whose Name Was John": John of Antioch, "Preacher of the Golden Mouth," and "the greatest preacher of any age"; John Knox, Scotland's "man of largest personality and greatest influence"; John Bunyan, "the prince of dreamers"; John Wesley, one of "the few great religious reformers of the world"; and John Henry Newman, who found in the Roman Church the true ecclesiastical authority.

We companied with a student and teacher of Latin literature, Dr. Charles Upson Clark, as he portrayed "The Intellectual Life Which Arose Amid the Ruins of the Roman Empire: the Foundation-Stones of Our Modern Literatures." In Italy and Palestine, in Spain, in Merovingian France, in the British Isles, and in modern Roumania, "Rome's Outpost in the East," we tarried with the lecturer; and we renewed our acquaintance with St. Jerome, Isidore of Seville, Gregory of Tours, St. Columbanus, St. Patrick, and the Venerable Bede.

We studied social problems with a leader of wide experience and Christian vision, Col. Raymond Robins of Chicago, whose theme was "Christianity and Democratic Civilization." He first answered the question, "Is Christianity Essential to Democratic Civilization?" "We shall get no decent civilization out of mere economic and political progress. Democratic institutions are of all the forms of social control those which most need the self-control and other-serving purpose of Christianity. Therefore Christianity is essential." Col. Robins next discussed "Christ's Social Gospel," stating that the problem of the twentieth century is the redemption of society, and for its solution the gospel of Jesus is adequate. The lecturer dealt with "America's Answer to the Bolshevik Challenge." "The only social order competent to meet this challenge is that of the United States," the strength of which lies in its free political order, free church, and free economic system. The fourth lecture had as its subject, "Social Control in Europe and America, and World Peace." The European world is a world of economic class cleavage, and class force; America is a land of free institutions, where social control is a matter of consent, discussion and good will. America is the best hope of the spiritual emancipation of the world. Lastly, Col. Robins talked of "The Outlawry of War, the Next Step in Civilization." "The mastery of war is the supreme task of this generation," and it will be mastered only as we make it a public crime under the law of nations.

Finally, we received spiritual cleansing and quickening in four Quiet Hours with a devotional leader of rare ability, Dr. Edward T. Sullivan of Newton Centre, Mass. He spoke first on "The Moral Danger of Self-Pity." "Self-pity is one of the most noxious of all our human vices, an inviting state to every sort of evil. Its antidote is a vigorous outflow of friendly-mindedness, of benevolent feeling, of graciousness." "Making the Sun Stand Still," was the second subject. "A long line of men and women have found that God has extraordinary reserves in emergency." Our problem is to find our way to the source of power, and to have a great outflow of power from our lives. The third address was entitled "Every Gate a Pearl." "A pearl is a healed wound, the transfiguration of misfortune, the triumph over disabilities. The entrance to the heavenly life is through the wounds of the spirit." "The Spiritual Maladies of the Ministry" was Dr. Sullivan's last topic. The minister has the direction largely of his own time; he speaks unchallenged; his soul is his own responsibility. "We must get a vision of Christ, we must practice the presence of God, Christ must kindle our admiration."

Education alone can conduct us to that enjoyment which is, at once, best in quality and infinite in quantity.—*Horace Mann.*

The Editor's Bible Class

Conducted by William E. Gilroy

The Bible and Criticism

A Methodist reader (it is interesting to find that our Class is interdenominational) in a good-tempered letter approves of the purpose of this Class, but expresses the opinion that such contributions as that in the issue of Jan. 31, *Why Are There Only 66 Books?*, are dangerous and unsettling. We have no desire to answer criticisms except as it may help toward constructive statement. Our friendly critic, however, expresses a somewhat common, and in our judgment, wholly unjustifiable timidity concerning the Bible.

Why should there be any strange and mysterious silence concerning the simple facts about the Bible? That particular article contained only simple facts, not theories or opinions. This idea of suppression, mystery and fear in relation to the Bible is in our judgment far more dangerous than that open-minded honesty which seeks the facts, and which lets the facts speak, no matter what becomes of the theories.

Until one understands why there are only 66 books in our Bible—that is the process of elimination, discussion and criticism by which the Canon was determined—he is hardly in a position to discuss the nature and authority of the Bible, or the questions that confront the Biblical student today. Scholarship, or critical study, has had to do with every stage in the transmission and preservation of the Scriptures. We cannot lay too much emphasis upon that fact. Even the Fundamentalist is compelled to recognize the part that criticism has played in giving us the Bible.

A strange confirmation of this has just come from an unexpected source. One of our ministers in Nebraska recently sent me literature "for my information" setting forth the principles of the Fundamentalist Association in that state. The first article in this Fundamentalist creed expressed the belief that the Scriptures "in the original writings" were verbally inspired and infallible. I wrote this minister a courteous inquiry asking where "the original writings" were to be found, for, of course, the original writings do not exist, or at least have never been discovered. His reply is interesting. He says: "I am sure you know that what might be termed the original writings are not existent. Therefore the matter resolves itself into the perfectness of the translations we now have as compared with the hundreds of former copies of the originals as we have them."

What commonsense or honesty is there in talking about the verbal inspiration of original writings which no longer exist? As a matter of fact there is no such thing as "the perfectness" of a translation, and "copies of the originals" are no more existent than the originals. Our oldest manuscripts of the Scriptures are probably copies of copies, possibly many times removed from the original writings, for our oldest manuscripts do not go back beyond a time within a couple of centuries after the books of the New Testament were written. This all shows how essentially the lust of infallibility and external authority, whether of priest, pope, council or book, leads men into all manner of misrepresentation and self-delusion. Why can we not frankly recognize that truth is the only authority, that the Bible is authoritative only as it is true, and that it is the truth that it contains that constitutes its power? The discovery of error in the Bible, or that it was not absolutely infallible, would in no way affect its essential truth or the fulness of its provision for man's salvation.

But our Fundamentalist correspondent confirms our simple statements of fact in another important particular. He quotes the following "from no less an authority than Dr. Gray" (of the Moody Bible Institute): "We reply that the inspiration is limited to the original autographs and does not apply in the same sense to the versions or transactions; nevertheless the science of Biblical criticism has given us in our English translation that which for all practical purposes is the very autographs of the inspired writers."

Dr. Gray, it is seen here, verbal inspirationist though he is, acknowledges that our English Bible has come to us through *the science of Biblical criticism.* Yet Fundamentalists have been crying out as if *Biblical criticism* were a thing of the devil!

Of course Dr. Gray would say that he is speaking here of *textual criticism,* and not of *higher criticism,* but both have been exercised very freely by those who gave us the Bible. By the way, what becomes of the verbal inspiration theory, when one accepts the results of *the science of Biblical criticism,* even in the sense that Dr. Gray uses the term? What, for instance, are we to do about passages like the story of the woman taken in adultery, which is in brackets in the Revised Version, because as is stated in the margin, it is omitted by "most of the ancient authorities"? Is this also verbally inspired? Or is the man who follows "most ancient authorities" in omitting it "tearing the Bible to pieces"? Does its inclusion or omission really affect the value of the Bible as a record of revelation?

We do not cite these things in any controversial spirit, but merely to suggest the nature of the problems involved, and the sheer assumptions upon which the most uncompromising theories have been established. Why do we need any such theories? Why not just take the Bible for what it professes to be, and read it in the light of all that illumines its pages? Not only has it lived through critical investigation, but critical investigation has preserved it for us.

If ancient manuscripts, the most important of which was never discovered until last century, make it probable that John 7: 53—8: 11 is not an authentic part of Scripture, does that mean in any sense that the Gospel story is not true? Or that the Sermon on the Mount, or I Cor. 13, are less challenging to the human soul? A great deal, in fact, might be omitted without affecting the message of God's grace and the power of the Bible as the *book of life.*

We propose to follow this with two related discussions on *What Does Critical Study of the Bible Involve?* and *How Shall We Judge the Truth?* It is rather regrettable that it should be necessary to spend so much time writing *about* the Bible instead of coming directly to the truth that it has for our souls, but unjustifiable assumptions or false theories concerning the Bible almost inevitably produce false conceptions of its meaning and truth. I should like my readers to feel that there is unity of purpose in these discussions. Parts of the journey may not seem interesting or profitable but we are journeying toward a rich and luxurious country. We are passing now through the man-made towns of theory and criticism, but our goal is the vast and beautiful country of the real heart of the Bible.

The Revival Under Samuel

Comment on the International Uniform Sunday School Lesson for March 2
Scripture Reference, I Samuel. 7: 5-13

The story of Samuel is closely related to its age, and yet there is in it a timeless quality not found in all Old Testament stories. Eli, the personally honest and well-intentioned, but weak and ineffective, leader, with his sons by their evil courses nullifying their father's influence—is not that a tragedy all too human and too common? Hannah with her passionate longing for a child, and her full and complete consecration of her long-sought treasure to the service of God—has any story, except that of the child Jesus, come so vitally into family life, or influenced so many mothers in giving their children, and children in giving themselves to the service of the Kingdom? It is in every way a beautiful story, and one does not wonder that Samuel became a power as a leader and a reformer.

The narrative was probably written a considerable period after the events occurred. This is suggested in I Sam. 3: 1, *the word of the Lord was precious in those days,* being a form of expression that one would use only of a somewhat remote time. A devout soul is here reviewing the inspirational events of former times, preaching thereby to his own age, and likewise to ours.

We note here that fine honesty, which I wrote of last week as peculiarly characterizing the Old Testament writers. Eli is a discredited figure; he has not succeeded in ruling either his own household or the people. Yet how fair the narrative is toward him! He stands out with a noble dignity in spite of his ineffectiveness. Did adversity and judgment bring out all that was best in him? When Samuel had told him all that he had heard in the night, painful as it was to Eli, the latter said, *It is the Lord; let him do what seemeth him good.* There is something rather fine about a man who can approve the judgments of God even when they come hard upon himself.

Samuel came to power at a dark day in Israel's life. Israel had been overwhelmed in battle and the Ark had been captured by the Philistines. It proved for them a symbol of misfortune, but its loss cast gloom over Israel. How little we value the best things of life until we are deprived of them! What immense importance the symbols of religion and of the divine presence assume for those who are careless of the fact! Men who had acted as if there had been no Ark in their midst suddenly became terror-stricken because the Ark was gone.

But when the Ark was gone Samuel acted as if it were still present. He gathered the people together and he talked to God as if he were really there. Samuel had found the reality that the Ark symbolized. Vital faith is a great dispeller of pessimism. People of real faith are never greatly exercised about infidelity; men who are genuinely democratic are not always imagining that democracy is in danger. It is the people of psuedo-faith, religiously, politically, socially, who are always most exercised about losing something. But there are things that cannot be lost. Samuel's faith was the same whether the Ark was there or not. Here is a profound picture of what leadership can do. One man's faith meant the anchorage and restoration of a people.

The Pastor Says: We pass into the next life not vertically but horizontally, and if we wish to go to heaven when we die we must rise to a heavenly level while we live.

WITH THE CHILDREN

The "Red Badge"

By Rose Brooks

"But we can't play with her, Mother," expostulated David. "How can we play with her when she won't play?"

"Of course she'll play," said Mother, struggling to keep the exasperation out of her voice. "How often must I explain to you? Just because she comes from the city, and isn't used to farm ways, is no reason why you and Billy must shun her from morning till night. She's a dear child—and your own cousin."

"Fraid-cat. Yes, Mother, that's what she is. Haven't we tried our best to play with her?"

"Indeed you haven't. Your best is something far different from your tactics of this whole week. If Alice weren't an unusually sweet-tempered child, she wouldn't play with you again during her whole visit, even after you learn to appreciate her and want her."

"Billy's cousin that visited him wasn't like Alice. Billy had to hustle to keep up with her." David was unmoved as a rock.

"How about David?" asked Mother. "She was as used to horses and all farm ways as you boys yourselves. What chance has Alice ever had to gallop around bareback?"

"She won't even try." David voiced scorn unmistakable. "And she won't jump out of the top of the oak tree on our one-rope swing. She won't even jump off the hay-loft."

"She'd be doing every one of those feats by this time if you didn't expect her to jump into everything full tilt. What are you going to do this morning?"

"Don't know."

"Well, Alice is going to do it with you." And both laughed and felt instantly better.

"Ready in your khaki bloomers, Alice?" Mother called up the narrow stairway, smothering a sigh with the words, and wondering why so simple and natural a happening as a month's visit from her little niece should be fraught with such unexpected difficulties. "David and Billy are waiting for you in the barn," she added as Alice ran downstairs.

"Waiting for me?" Alice's voice and smile were sunshine, and she sped to the barn on winged feet.

"Mother," said David at luncheon, "Billy and I want to climb Bear Mountain. Billy's mother is going to let him. May we go tomorrow, Mother?"

"Would you like to go, too, Alice?" asked Mother.

"Stiff climb," said David, before Alice could answer. "And it's ten miles to the top and back."

Crestfallen at his tone, Alice said: "I can walk ten miles. I have—lots of times. But if you don't want"—

"Of course they want you to go, dear," interposed Mother. "I'll put up a nice lunch, and you ought to have a glorious tramp. It's just the weather for a fine view."

"Tired, Alice?" asked David, loftily, as next day the three walked single file along the narrow path, already two miles on their way. "Getting pretty steep."

"Not a bit," said Alice, happily, trudging sturdily at David's heels, while Billy brought up the rear.

"Might see a wild boar any minute," said Billy, cheerfully. "My uncle says there are wild boars on this mountain."

"Has he ever seen one?" asked Alice.

"No," admitted Billy. "But if he's always heard of 'em, somebody must have seen one."

"Oh, well," said Alice, in a voice of unconcern, "I guess we won't. He has lived here a long time and hasn't."

"Might be elk, too," suggested David. "Don't see why there shouldn't be elk. Good place for 'em, I should think."

"I wouldn't mind," said Alice. "Not with you boys."

Furtively David and Billy exchanged glances. It was barely possible Alice had her good points after all.

As Mother had said, the air was crystal clear and at the top the children loitered long, loath to leave the whole wide world spread at their feet. Finally, David, with a knowing squint at the sun, announced that the minute for starting homeward had come. "Let's go down the other trail," he said. "It goes by the deserted shanty, you know—where the hermit used to live."

"Won't we get lost?" demurred Alice.

"Leads right back into our trail," said Billy. "It's rockier, but who minds rocks?"

"Course not," said Alice, and off the three trudged.

"There it is—the old shanty," said David, presently, after the trail had led through scratchy underbrush and over sliding rocks for half a mile. "Still standing. Must have built it pretty well—that old hermit."

"Boo!" said Alice, with a little shiver. "What made him want to live 'way off here, all alone? Must feel funny—a little—when night comes"—

And then it happened, though just how, Alice never knew, because all three were standing stock still. A rock under her feet must have slipped, and Alice tried in vain to regain her balance. Startled, both boys tried to catch her, but after sliding and slipping a few feet she fell in a heap. "Stupid!" she stormed. "How'd I ever do it?" Instead of scrambling to her feet, after the first attempt, she sank down. "Turned my ankle," she said, quietly. "I'll be all right in a minute."

"It's more than turned," said David, after twenty minutes had gone by and Alice could still bear no weight on it.

"Then it's sprained," said Alice, coolly.

David and Billy looked grave. "We'll carry you," said Billy.

"You could never carry me on your back. I'm as heavy as you. And the trail's too narrow to carry me on a hand-chair. But you can carry me that way to the shanty."

"To the shanty?"

"Yes, inside," said Alice. "It'll be warmer inside. Let's be quick, and then I'll tell you what to do next." Clearly it was Alice who was in command.

"It's nice and clean, isn't it?" she asked, when the boys had pushed open the creaking door and lowered her gently to the floor. "Now hurry and make a fire in the fireplace, and leave some wood so I can throw it on."

"You?"

"I'm going to stay here while you boys get home as quickly as you can."

"We're not going to leave you—not both of us."

"Yes, you are—both of you," said Alice, without a flicker of concern. "You see, my ankle may be broken. It hurts enough."

"I'll go and get men to carry her down," said Billy. "You stay, David."

"The telephone line's out of order—the whole line," said Alice. "And Dr. Baldwin's the other way from the way home is. If David went home and got Uncle John to come after me, and Billy took the trail down the other side, wouldn't it bring him about to Dr. Baldwin's? And then the Doctor could drive him home, and the Doctor'd be there when Uncle John got me down. Oh, dear, I hate to be such a nuisance!" For the first time, Alice's voice quivered.

"You're a brick—that's what you are!" was David's brief comment. "Thank goodness, it'll be moonlight and bright as day."

So it was decided. Two minutes after Alice was left alone, both boys crashed back through the underbrush, from opposite directions.

"Alice, there isn't a boar on this mountain," said Billy, entirely out of breath.

"Alice, nobody ever heard of an elk on this mountain," panted David. "Sure you want us both to go?"

Three days afterward, David and Billy, clattering down the steep little stairway from Alice's room, where of their own accord they had spent the whole morning.

"Mother," began David, and looked at Billy.

"Mrs. Martin," began Billy, and looked at David.

"Yes," said Mother, pleasantly, and silence fell.

"Mother," David made his second attempt. "Billy and I've been thinking"—and again silence.

"Mrs. Martin," from Billy. "David and I've been thinking it over, and we think"—

Mother turned her back and peered into the oven. Help them she would not.

"Alice is a brick," brought out David. "Mother—I'm sorry I ever said she was a fraid-cat."

"I'm sorry, too," from Billy. "I called her that lots of times, too."

Mother turned to them instantly, her face bright. "You don't lack courage yourselves," she said. "You made very good time down the mountain, both of you."

"I wouldn't have liked to stay alone in the shanty," said David, slowly, the effort turning his honest face scarlet.

"I wouldn't, either," said Billy, his eyes steady.

"Good for you—both of you!" commended Mother. "Seems to be now you'r in Alice's class for courage!"

"We didn't know she was like that—when we played—How'd we know"—floundered David.

"You mean," said Mother, ready to help as ever, now the boys had made their own plunge, —"perhaps you mean to say you didn't realize before that there are different kinds of courage?"

"That's what I didn't know how to say," said David.

"She isn't a fraid-cat," said Billy, as eagerly as though that matter had just come up for the first time. "Guess her kind's better. Just she hadn't done all these things," he also floundered.

"Fraid-cat! Guess she isn't!" David's voice left no question of that matter's final settlement. "Mother, she isn't going home soon's her ankle's well, is she?"

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OUR INVALID PARISH

Winfred Rhoades
Pastor

Spiritual Comradeship

In answer to the question as to what special needs the experience of sickness has brought to the fore, one thoughtful correspondent writes: "There is a need which stands out large in the mind of the writer, and that is a need of spiritual comradeship. Is there anything more heartening than a call from one who has personally strongly grasped the Hand which sustains and uplifts? There may not be a great deal said, perhaps, in regard to these deeper experiences of life, but there are those who carry with them. . . a spiritual atmosphere. They are not sanctimonious, they are not solemn, but they do serve as spiritual 'lifters.'"

There must be many who have felt this want. People will joke with you, they will try to laugh you out of your troubles, they will repeat stereotyped commonplaces about God and his dealings; but how hard it is to find a person who can go with you into the deeper places of the soul's struggle, and grasp your difficulty, and speak great sincere words of experience and knowledge.

The suffering spirit does not want superficial judgments, nor dogmatic cant. It wants honesty. It wants the comradeship of a spirit that can walk with it into the places of darkness. Another correspondent has written out of deep distress of mind about this need for contact with sympathetic understanding and spiritual insight. One person tries to reason with her from the normal viewpoint: "but such method doesn't clear my vision." Another tries to laugh away the troubles; but she is suffering, and the humorous side "doesn't appeal only to bring tears, and cause excessive heartache. I get more help from one who takes my viewpoint and patiently endeavors to clear away the fog, by lifting me to the Divine atmosphere."

It is a great and precious adventure when you come into fellowship with some person who can say: "I, too, know the need; I, too, have struggled; I have sought. And I have found. I am walking in the Light. Come, let us together direct our eyes to the Light." Once in a while some day, some high day in life's experience, does bring a comrade such as that. It may be a person, it may be some rare and luminous book. Such a comrade will be characterized by absolute honesty; he will not evade difficulties; but he will be strong in his trust in Life and its movement toward some far-off Divine event. As the sacramental days come with gifts in outstretched hands, he will help his friend to find, beneath the wrappings of frustration and heartbreak, or, if so it be, beneath the wrappings of success and pleasure, the great gift that the spirit is in need of.

But if such a comrade be not at first found, then must we in loneliness be explorers of the spiritual. We must ask ourselves: What am I gaining from my experience in life, whether of trouble or of bliss? Am I letting myself become pagan, trivial, centered in self, or crushed, faithless, and a plague because of the mood I show day by day? Or am I, through thick and thin, becoming more eagerly bent upon finding and entering into life's great and everlasting meaning? Am I myself becoming capable of giving comradeship in life's deepest places to those who need it and will accept?

To be a discoverer and revealer of spiritual truth, and a helper of needy men toward spiritual satisfaction and life more abundant, is to do the world's most needed work.

Closet and Altar

FACING THE FACTS

Am I therefore become your enemy because I tell you the truth?—Gal. 4: 16.

To love truth for truth's sake is the principal part of human perfection in this world and the seed-plot of all other virtues.—*John Locke.*

There are those who want to get away from all their past; who if they could, would fain begin all over again. Their life seems one long failure. But you must learn, you must let God teach you, that the only way to get rid of your past is to get a future out of it.—*Phillips Brooks.*

Having thus made up our minds, let us keep our eyes open to the consequences of our actions. Let us be truthful with ourselves. Let us see facts as they are, rather than as we want to see them. This is not easy. The easy way is to go with the crowd; to shut our eyes to the things the crowd does not see and does not want to see. The man who has learned the habit of being truthful with himself, of facing facts and consequences instead of shirking them, has taken his second lesson in citizenship.—*Arthur T. Hadley.*

But give me, Lord, eyes to behold the truth;
A seeing sense that knows the eternal right;
A heart with pity filled, and gentlest ruth;
A manly faith that makes all darkness light.
Give me the power to labor for mankind;
Make me the mouth of such as cannot speak;
Eyes let me be to groping men and blind;
A conscience to the base; and to the weak
Let me be hands and feet; and to the foolish, mind;
And lead still further on such as Thy kingdom seek.

Theodore Parker.

When a man is willing to have the title-deeds of his estate examined in any court in the world, I should think that those deeds were thoroughly sound. When you can say, "Search me, O God, and know my heart; try me, and know my thoughts," or can even pray, "Say unto my soul, I am thy salvation," then there is hope for you.—*C. H. Spurgeon.*

It grows upon me more and more, year by year of experience, how common is the refusal to know the truth about oneself. How few people appear to be ready, frankly, to want to know the truth about themselves. Is there anything so horrible as the thought of multitudes of people waiting to know the truth about themselves till the horrible disclosure after death, when they might know it now but will not?—*Charles Gore.*

The man who shuns the light forfeits his own final peace of heart. He who refuses to face his worst forfeits the possibility of finding his best.—*Percy C. Ainsworth.*

O Lord, faithful Creator, give us grace, we entreat thee, in well doing and with full assurance of faith, to commit the keeping of our souls to thee, and rest in thy promises. And help us that we may always speak the truth; and though it be to our own hindrance, keep faith one with another. Amen.

Christina G. Rossetti.

[Assembled by Isaac Ogden Rankin]

CHRISTIAN ENDEAVOR

The Way to Happiness

Comment on the Prayer Meeting Topic for March 2-8

BY CHARLES ERNEST WHITE

Topic: What Jesus Said About Happiness. Matt. 5: 1-12; John 15: 11 (Consecration Service).

Light from the Bible Passages

Jesus came to bring happiness. His fondest wish for his followers was that they might have it. He pleaded for love and happiness among men. It was to be no new sort of happiness, but such as he himself enjoyed, satisfying, complete (see verse from John). At the forefront of his great constitution for the Society which he hoped to establish, he put the underlying principles of happiness (Matthew passage). Each one of these nine Beatitudes is a recipe for happiness. A first glance would look as though the wrong ingredients are put down. Jesus was talking, however, from experience. Each one of these sources of happiness is spiritual. They come from the depths of Christlike lives, and to those who have passed through deep experiences.

Leads for Leaders

Is happiness a gift or an achievement? A by-product or the chief end to be sought? Is it something we seek just for our own enjoyment? Can we get happiness by giving it? Does it consist of material or spiritual possessions? Are our joys dependent upon our fortunes?

Consider these grounds of Jesus' happiness: (1) "His trust in his father; (2) "his boundless hope for the future"; (3) "his confidence that he was doing his father's will"; (4) "his sense of God's approval on his life"; (5) "his knowledge that he was doing a great and abiding service for men."

Are we building into our lives qualities which we wish to last forever? What would an inventory of our lives at this present time show? What would we wish to scratch off the books, if we thought they were to be permanent?

How much are we doing to add to the happiness of the world? What are we doing in our own town? What are we doing to bring happiness in place of others' misery, discord, sorrow?

Thoughts for Members

"I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare;
I would be friend to all—the foe, the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and live, and lift."

—Howard Arnold Walter.

When we have given up an immediate pleasure for character's sake, we are impressed with how much we have sacrificed. Jesus was impressed with how much a man had gained.—*Harry Emerson Fosdick.*

A Moment of Prayer

O Master, we thank thee for thy great concern for us and for all mankind. We thank thee that thou didst seek no blessings for thyself that thou didst not seek for us. Teach us the secret of thy happiness, that possessing it we may share it with all men. Amen.

Our Readers' Forum

The World Court Next

To the Editor of "The Congregationalist":

In the discussion concerning world peace now raging among the churches and church papers, is not our chief trouble that we are arguing about a purely academic question, instead of asking what is now our duty?

Temperance forces for years split and wrangled over the question whether the great parties should or should not make prohibition a national issue. When the Anti-Saloon League came on the scene and said in effect, "Let's take the next step; all who are opposed to the saloon, join with us"; progress toward a practical solution of the problem began.

So now, let us seek to unite all who believe in the establishment of the World Court, and postpone what is just now a purely theoretic question, whether a Christian should or should not engage in war. When we have taken this next step, it will be time to ask then what further we can and should do. Incidentally, we shall thus save much heart burning!

Los Angeles, Cal. F. C. Reid.

"Agreed to Differ, but Resolved to Love."

To the Editor of "The Congregationalist":

This quotation seems to have caught the imagination of Congregationalists, as it occurs twice in a recent issue. But let us credit it properly. It sprang from the warm heart and active mind of a Chinese Congregational pastor, Rev. Timothy Lew of Peking, during the strenuous days of the National Christian Council at Shanghai, when the fate of free Christianity in China seemed to be in the balance. It is particularly characteristic of the Congregational spirit, so let us not refer to it as "the motto of a sister denomination," as did your correspondent in the issue of Jan. 31.

San Francisco, Cal. George W. Hinman.

One of the Idealists

To the Editor of "The Congregationalist":

It is a pity my good friend, your Western Editor, could not have seen the rest of your last number before he wrote his contribution. If he had, I hardly think he would have referred so unappreciatively to "our idealists who still believe our first duty is to go into the League of Nations." Your own notes on the Sunday school lesson show great appreciation of "the dreamer, the visionary, the man of faith," who, according to your idea, may be "accurate, careful, and hard-headed in his judgment." And again in your admirable characterization of the childishness and menace of the Senate's treatment of Mr. Bok, you intimate the possibility that "the ultimate idealism and strength of the League of Nations idea may be indicated by the determination of its enemies to keep it out of discussion and by the tactics used to defeat it." Certainly, any man who refers to the League of Nations as "a closed incident" can hardly be considered a promising leader for people who want to do their share in helping the world to rise to a higher appreciation and practice of Christian and American principles, surely not for people who hear the call of Jesus in the parable of the Good Samaritan to see our neighbor in any one to whom we can do good, even to the extent of paying whatever is necessary for the act.

We have done one act of that kind. Why should we not do another, or rather finish up that one? Instead of that, Congress is spending a lot of time trying to agree on a method of putting off payment for what we have done, talking about saving us taxpayers some millions of dollars next year, when everybody knows it is not saving at all but only postponing; and never giving a bit of time to consideration of the World Court or League of Nations, which would certainly tend to postpone and finally abolish war, and thus save us from piling up other mountains of taxes. No, the League of Nations is not "a closed incident" by any means to those who want to avoid paying taxes for other wars, either in money or lives. It is in fact a very wide-open incident, the real issue before Christian people today.

Lawrence, Kan. A. M. Wilcox.

(Editors' Note—*Reference to our Western Editor leads us to say that it is in full harmony with the spirit and purpose of our editorial policy to accord to our Western Editor the liberty that we ourselves enjoy, and it should not trouble us greatly if his page sometimes reflected a somewhat different viewpoint from other editorial comment. Very rarely, however, is there any discrepancy in our views or expressions. In this instance we are inclined to think our correspondent has somewhat misunderstood Dr. Gammon's reference. We understood his comment not as implying any lack of appreciation of the idealists referred to but a mild criticism of their attitude in advocating the League of Nations to the exclusion of every other practical issue and policy in relation to international comity.*)

Put Christ First

To the Editor of "The Congregationalist":

I read with deep interest in *The Congregationalist* of Jan. 24 your quotations of Dr. C. M. Sheldon on Fundamentalism; also Dr. C. S. Patton's article on the same subject. Dr. Gordon's sermon was fine in attitude and in Christian spirit.

President King's recent book, *Seeing Life Whole: A Christian Philosophy of Life,* has helped me in meeting the problems suggested by the recent religious controversies. In the course of the centuries, the Christian church has passed through two great stages or crises, and possibly now it may be the beginning of a third great stage.

1. Rome, with its highly developed system of laws and military discipline, naturally carried the same emphasis on authority, into the early Christian church.

2. Later, during the Reformation, the effort of the Reformers to change, modify and improve the elaborate system of doctrines, and traditions, naturally made it the age of doctrinal emphasis.

3. May not the present be the beginning of a change of emphasis, from doctrines to an emphasis on life and purpose and to a cultivation of the Christian graces,—a return to primitive Christianity? For this process the Modernist may well be on his guard, lest he lose in spirituality as the Fundamentalist suffers from intolerance and literalism.

It becomes us all now to study, labor, and pray for the "unity of the spirit," for by the very nature and limitations of man there can be no unity of doctrinal traditions, even if it were desirable.

Christ's religion is primarily a religion of the heart, but through the ages man has secured proof to make it a religion of the head—at first a religion of laws, authority and discipline, later of doctrine, definitions, creeds and statements of belief. Christ's invitations are simple, "Follow me." "Learn of me." "Believe on me."

In all the recorded words of Jesus the nearest I can find to a creed is in his reply to the Pharisee who asked him "Which is the great commandment?" to which Jesus replied "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, (he puts heart first) and the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hangeth all the law and the prophets." Love to God and love to man are fundamental according to Jesus. Love was the keynote of his life and teachings—unbounded love, compassion and sympathy for humanity, for the lowly, for the broken in mind or body, for the sinner and the fallen—for all. He not only gave expression of his infinite sympathy, but responded eagerly with appropriate action.

Christ's unfathomable love made him divine. "God is love." A doubting Thomas is won by a sympathetic word, a denying Peter by a sympathetic look. His prayer on the cross was for his enemies, "Father forgive them." His only word of condemnation was for the hypocrite "Woe unto you, Scribes, Pharisees, Hypocrites."

The main cause of the persecutions, inquisitions, heresy huntings of the past centuries has been the determination of some to impose by force their opinions and convictions upon the consciences of others. The day of brutal horrors and burnings is past, but we inherit their opinions and convictions upon the milder forms of inquisition. Freedom of conscience is sacred. We need to have, as President King puts it, "a reverence or personality." "If any man hath not the spirit of Christ, he is none of His." Let each one do his part towards changing the emphasis from the letter to the spirit, from doctrine to life. "The letter killeth but the Spirit giveth Life." Let us then be alert, "giving diligence to keep the unity of the Spirit in the bond of peace."

Littleton, Mass. A. F. C.

Boston Church Federation

The Greater Boston Federation of Churches held its annual meeting, Feb. 4. An address was given by Courtenay Crocker on "The Bok Peace Plan." Several hundred delegates voted unanimously in favor of America's entering the World Court and in endorsement of the Bok Peace Plan. Rev. Ernest Graham Guthrie, pastor of Union Church, Boston, was re-elected president of the Federation. The Federation has arranged for noonday religious services in Keith's Theater during Lent. The list of speakers represents 11 denominations, including Roman Catholics and Jews. Rev. Richard Roberts of Montreal will preach during Holy Week.

E—— came to Union Theological College (Chicago) through the kind offices of one of our national social leaders. The young student was a son of the Orient who had enjoyed western advantages of education, but who had come to a sort of *impasse* in his career. Chicago and Union seemed to furnish the proper setting for a new advance. The young man "found himself" in a larger way, and discovered that his particular bent was toward scientific work. He was graduated from a Chicago institution, and is assistant in Chemistry in a university. He looks forward to a life career as a teacher of science in his native land, where he hopes to make his life count for Christian idealism and international good will.

NEWS OF THE CHURCHES

From East to West

NEW HAMPSHIRE

The Concord Churches

The enterprising women of FIRST, CONCORD, Rev. G. H. Reed, pastor, have provided new cushions which blend with the brown tones of the recently renovated interior. The choir is now vested at the morning service. Five acousticons have been installed. A committee of the younger members have taken the responsibility for the midweek service and have planned the programs for more than a month ahead. The beginnings of this plan have been encouraging. A fraternity has been organized among the boys of high school age. Last summer the lot north of the church came upon the market, and was purchased with the idea of a possible enlargement for the Bible school. The church now supports two missionaries, Rev. J. C. Prior, Pleasant Hill, Tenn., and Dr. H. S. Hollenbeck, Kamundongo, Africa.

The trustees of SOUTH, CONCORD, Rev. R. W. Barstow, pastor, have recently purchased 500 copies of *Hymns of the Living Age*, which were put into use the first Sunday of February. The older hymnals, which have been in use many years, will be given to one or more of the missionary churches of our denomination in the state. On Jan. 21, the pastor preached at First, Madison, Wis., where he will take up the pastorate in April. The pulpit was supplied by Rev. F. D. Parker of Boston

WEST, CONCORD, Rev. M. D. Webster, pastor, is making special plans for the evening service on Sundays during the winter months. Programs of a patriotic nature, of music and of moving pictures are meeting with a hearty response and meeting the need of the community to which this church ministers.

Congregational Democracy as Shown at Kingston

At KINGSTON recently, after hearing Rev. D. W. Justice of Boston as a candidate for the pulpit, the church committee asked the congregation to remain and express their opinion as to extending a call to the candidate. The committee themselves were favorable. After several had expressed themselves in favor of accepting the recommendation of the committee, it was voted unanimously by the congregation to recommend to the church and society to extend a call to Mr. Justice. The church and society met the following week.

MASSACHUSETTS

Stoughton Celebrates Centennial

Notable improvements, approximating $35,000, delayed the formal observance of STOUGHTON'S centennial one year. On Jan. 13-20 appropriate exercises marked the completion of alterations, and the aniversary. The renovations and new features include a remodelled auditorium, with attractive decoration; the installation of heating and semi-direct lighting plants; new pulpit, pastor's study and modern educational and social rooms. The cost has been met in part. Generous gifts have been received, including $2,500 from Old South Church, Boston. The balance remaining, $16,000, will be the objective of an early drive.

Active in this forward movement and in the commemorative exercises, Rev. A. E. Martin, pastor since 1918, presided over the opening service. The re-dedicatory sermon was preached by Rev. E. G. French of Johnson, Vt. In the evening the history of the church, compiled by G. Lester Gay, was presented. Originally the Church of Christ in Stoughton, members withdrew in 1822 and organized a Congregational church, building upon the present site. The edifice now re-opened was erected in 1852.

A social evening was given the young people in recognition of the continuous co-operation of the school, dating back to 1827, and of the fine service rendered by the Y. P. S. C. E. organized in 1888. Miss Faith Bickford, daughter of a former minister, spoke upon "The Church, a Personality Center." The reunion supper was served to a large attendance of members and friends. Greetings were brought from absentees and earlier pastors and a musical program rendered under the direction of Mrs. W. C. Gebhardt. On Wednesday afternoon the ladies' society was hostess to the women of the parish and others. Friday night a Get-Together supper was provided by the Men's Club and Dr. H. F. Holton of Brockton gave an inspirational address. A social afternoon was arranged for the boys and girls on Saturday. Sunday, the last day of the Festival, was noteworthy. At the morning service Mr. Martin spoke of "The Fascination of the Unknown." At night, in a special union service, several ministers discussed "The Future of the Church." The events of the entire week were highly valuable through a spirit of amity and co-operation full of promise for the second century.

Gloucester's New Parish House

TRINITY, GLOUCESTER, Dr. A. A. Madsen, pastor, has just completed extensive alterations to its church building, and has erected a parish house adequate to the educational and social program of the church.

The entire church auditorium has been remodeled, redecorated, and a new lighting system installed. The platform has been enlarged, making room for a choir loft, behind the pulpit, the gallery in the rear being brought forward. The outside steps have been done away with, the entrance now being directly from the street level to the lobby which connects with the main vestibule by two staircases.

In the vestries below new floors were laid and covered with battleship linoleum. A spacious platform was erected and two class rooms added at either side. The kitchen was enlarged and provided with every modern convenience.

The main floor of the parish house, connecting directly with the church auditorium, has a large and beautiful parlor, finished in figured gumwood and made homelike by a large fireplace. An assembly room, seating about 175, has a suitable stage provided with overhead lights and footlights. A kitchenette and two lavatories are conveniently placed on this floor.

On the second floor are two small rooms useful for classes and for other purposes, and a commodious minister's study with an attractive fireplace.

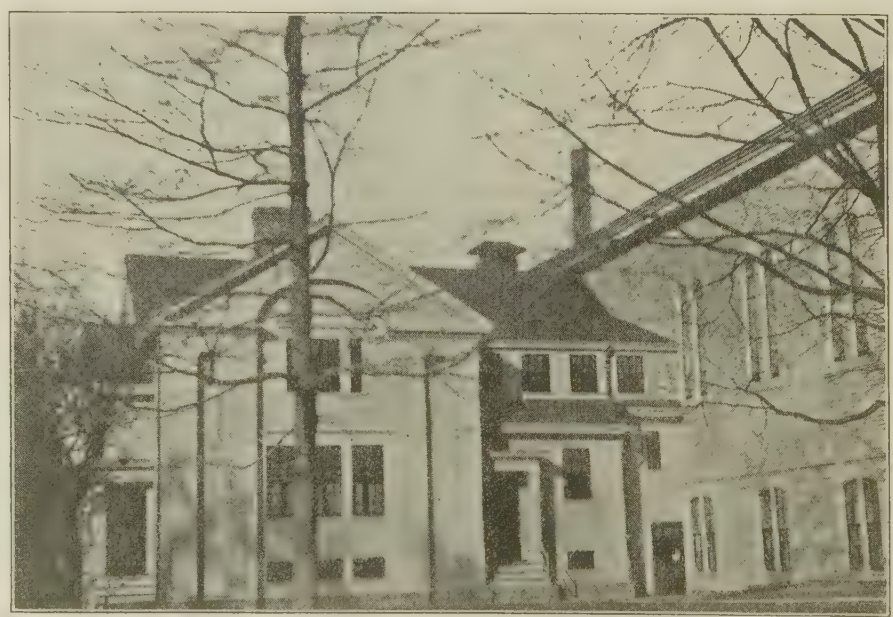
On the ground floor below the assembly room is a large recreation room for socials, boys' and girls' clubs, etc. This room has a high ceiling, is well lighted and ventilated, and is furnished with its own lavatory accommodation and entrance. On this floor are also the boiler room and a large storage room.

For the purpose of religious education the church is now provided with four large departmental rooms and four additional class rooms. Many activities can go on at the same time without interference, a thing impossible heretofore.

The parish house throughout is finished in gum wood, and all the floors except the parlor are covered with heavy linoleum. It is heated by steam and is kept in condition for constant use.

The total cost was about $52,000. In the spring of 1922 a campaign for a building fund of $45,000 was conducted. Within a few weeks this objective was reached and before long the fund reached $49,000. Although these pledges cover a period of five years $32,000 have already been paid in.

The architect, Mr. Ezra L. Phillips of Gloucester, is a member of Trinity Church.



THE COMMUNITY HOUSE OF TRINITY CHURCH, GLOUCESTER, MASS.

Boston Ministers' Meetings

Mr. F. Lauriston Bullard, special writer for the Boston *Herald*, and author of two recent articles in the *Atlantic Monthly* that have received wide attention, spoke to the Boston Monday Ministers' Meeting, Jan. 21, on "Labor at the Crossroads." Mr. Bullard said that from a traditional attitude of sympathy with all labor union movements he had been compelled to recognize some of the abuses which had come to this movement with the possession of great power. In six years, 1916-1921, over 20,000 strikes had cost this country $2.-500,000,000, thirteen times as much as the cost of the Panama Canal. Granted the right to strike, what about the rights of the man who wants to work? There are many practices of labor unions to increase work which are economically indefensible and morally wrong. Labor is wrong in its limitation of output. The right of organization cannot be denied, but there must be an extension of responsibility under law. The labor banking movement is one of the most significant movements of later years. Today Capital is more responsive to public opinion than Labor. They should be together. "As the labor unions have grown in power the abuses have increased. There should be a rectification of these abuses and a limitation of this power."

On Jan. 28, Dr. Seeley K. Tompkins of Central Church, Boston, spoke on "The Mechanics of Religion." In an intensely interesting and suggestive address, Dr. Tompkins compared several forms of mechanism in religion, as ritual, creed, organization, etc., with the only real, vital, religious inspiration. He said, "Religion is a divine creative force, pure and undefiled."

On Feb. 4, in accordance with a long-established custom, the annual meeting of the Seaman's Friend Society was combined with the Ministers' Meeting. Dr. Lucius H. Thayer of Portsmouth, N. H., the president, conducted the meeting and gave an inspiring address concerning the ideals and purposes of the society. Dr. Ashley D. Leavitt, of Harvard Church, Brookline, quoted the saying, "There is often more fellowship in a tap-room than in a church." If so, he said, so much the worse for the church. The sailor goes far from home and church and country in our service. We take the fruits of his toil, and we cannot share the fruits of his toil without sharing responsibility for the life he leads. Hon. Willfred W. Lufkin, collector of the Port of Boston, spoke on the work of the sailor and the life at sea. The Society reports a splendid year of activity in the Sailor's Rest and Naval Club in Boston, the Bethel at Vineyard Haven and the reading rooms at Tarpaulin Cove and Sandwich. Rev. Merritt A. Farren, the secretary, arranged the meeting, which was largely attended.

CONNECTICUT

Young People's Institute at Newtown

The Congregational churches of Fairfield County held their first Young People's Institute at Newtown, Jan. 18-20, under the auspices of the committee on religious education of the County Association of Congregational Churches. The faculty were Prof. R. H. Bainton and H. H. Tweedy of Yale Divinity School, Sec. G. R. Andrews of New York, Rev. F. R. Bunker of Wilton, Sec. H. S. Leiper of New York, and Miss Mary McClure of China.

Besides the addresses there were separate conferences for boys and girls, informal group gatherings, a hike, a volley-ball game, stunts and popular songs and a communion service. About 100 delegates were in attendance at a part or all of the sessions. The combination of good cheer, fellowship, and religious instruction produced a delightful and valuable spirit which is likely to be heard from in far-reaching results. The committee, under the leadership of Mr. B. S. Winchester, may be expected to plan for further similar gatherings and to help bring to pass a summer conference for the whole state. E. O. M.

New Church Building for Italians in Waterbury

Just 20 years ago Rev. Pasquale Codella started an Italian Congregational Sunday school in Waterbury with 14 members. The growth of that enterprise came to its first great climax Dec. 30, 1923, in the dedication of the building of the Italian Congregational Church

NEW ITALIAN CHURCH, WATERBURY, CT.

and Institute at the corner of South Elm and Union Sts., Waterbury. More than 600 Italian Congregationalists and a limited number of American friends of the work packed the auditorium to its limit. Addresses were made by the pastor, Dr. R. E. Brown of Second, Waterbury, Rev. P. M. Rose, superintendent of Italian churches in the state, Rev. H. D. Gallaudet of First Church, Rev. W. W. Leete of

FOR THE LENTEN SEASON

The Fellowship of Prayer for 1924

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the Church Building Society, Supt. Sherrod Soule and Gov. C. A. Templeton.

Mr. Codella has had as his goal during this score of years to inspire all comers from his native land with a strong feeling of moral solidarity, to unify them in the work of social betterment and to bring about a mutual understanding between them and all peoples with whom they come in contact here. In order to accomplish this he has had various organizations by which he has brought about close contact between the Italians and the Americans of the city. He himself has led a band and orchestra which have given their services for churches, Sunday schools, Italian and American societies and clubs, Red Cross work, community singing and patriotic meetings.

His Dante School has a daily session at the close of the public schools in which his children, through discipline and moral instruction, are trained in the Christian life. It has an evening session in which lessons are given in Italian and English, instrumental and vocal music, typewriting, printing, photography, and preparation for American citizenship. Through this influence hundreds of immigrants have become intelligent, loyal, naturalized American citizens. Another department of the work has placed a bust of Dante by an Italian sculptor in the city library. Mr. Codella, in all his work, aims to conserve the noblest overseas traditions and unite them with unfaltering loyalty and service to America. His work is widely recognized as the ideal for foreign-born Americans.

The little Sunday school now has 15 classes and the church over 200 members, more than two-thirds of whom are men. The enterprise is now housed in a building which not only meets its great and growing needs but satisfies the artistic sense of the people to whom it ministers.

When Sunday Comes

By John Andrew Holmes

At church we measure ourselves by Jesus and nourish our spirits in order that we may approach his stature.

NEW YORK

Puritan Chapel, Brooklyn, to Be Closed

At the annual meeting of TOMPKINS AVE., BROOKLYN, held on Jan. 11, final plans were consummated for the closing of Puritan Chapel and its consolidation with the parent church. The neighborhood about the chapel has become so largely Jewish and alien that the officers of Tompkins Ave. found the burden of maintaining two church plants, with their separate staffs, more than the church could carry. Upon the resignation of Rev. Ernest Youtz some months ago, therefore, it was reluctantly decided to close the chapel, move the work to the central church plant, and sell the buildings of Puritan Chapel, valued at about $60,000, the amount realized to be added to the endowment fund of Tompkins Ave. and the interest to be used for the prosecution of the work in both neighborhoods as far as possible.

Puritan Church had a long and honorable history. Founded in 1864 with less than 20 members, it progressed rapidly and steadily until its membership became something over 500. An adequate and beautiful church building and parish house were erected and a long line of noble preachers and pastors ministered to its people, among those of later years being Rev. L. L. Taylor, recently of Canandaigua, N. Y., Rev. J. N. Pierce, now of First, Washington, D. C., and Rev. G. E. Merriam, now of First, Buffalo, N. Y. Ten years ago, when it became evident that Puritan Church could no longer hold its own as an independent church, it became an affiliated chapel of Tompkins Ave. Church, and it will now have to go its way, another victim of the shifting of population, one of the most ruthless forces which menaces the city church. The formal service combining the two churches was held on Sunday, Jan. 13.

Mannsville Churches Federated Happily

FEDERATED, MANNSVILLE, is alive and doing business. In the year and three-quarters Rev. E. J. Griswold has been pastor 16 have been added to the membership and 700 pastoral calls have been made. The Federated ladies' aid has raised $529. The Congregational missionary society has raised $186, and the Baptist society $110. The Baptist church has paid $70 for new hymnals. There has been raised for other objects of a benevolent nature $250. The Sunday school has raised $200. By vote, Jan. 6, the pastor is to continue on the field until April 1, 1925, at least.

NEW JERSEY

Little Ferry's Dedication

Late in December the new church building of LITTLE FERRY was dedicated. It is a two-story structure capable of seating 300 people on each floor, and is admirably adapted for community needs. The cost was about $31,000. The Building Society made an especially heavy grant to make this structure possible, the churches of New Jersey, especially Upper Montclair, turning their gifts through the Society toward this work in which they have long been interested. The service of dedication was participated in by Dr. C. W. Carroll, Rev. G. G. Becker and Dr. E. L. Hood. Large congregations were present at the services both morning and evening. Rev. Robert Stemme, the pastor, has served the church since 1919.

PENNSYLVANIA

Improvements to Rendham Property

Improvements have been made in the basement of RENDHAM'S house of worship, due in a great measure to the activity of the young people, who did most of the work with their own hands. It can now be used for classrooms for the younger children and for social purposes. When the church building was damaged by a mine cave, the young people came forward and gave valuable assistance in repairing the building. The Sunday school is flourishing and the prayer meetings are well attended. Rev. Richard Powell is pastor.

OHIO

Changes in Columbus Pastorates

Rev. Mandus Barrett has gone to EASTWOOD, COLUMBUS, from Calumet, Mich., and brings new hope and courage with him. Eastwood is greatly heartened and looks forward to substantial progress.

Rev. K. E. Wall has accepted a call to NORTH. He comes from Zanesville, where he did a significant piece of work under most discouraging conditions. During his four years there he led in the enlargement of the church plant and the beautifying of the auditorium, giving the church an equipment it had needed for years and putting it in a position to render a real service to the city. North presents a fine opportunity for constructive leadership and Mr. Wall is qualified to lead it forward to better days.

Accepts Call to First, Columbus

Ohio Congregationalists are happy over the acceptance of the call of Rev. M. H. Lichliter of Newtonville, Mass., to FIRST, COLUMBUS. Dr. Lichliter is a graduate of Wesleyan University at Delaware, and had a notable pastorate in the great Epworth Church of Cleveland before he went to Newtonville. The il-

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lustrious succession to Hutchins, Gladden, Patton, Burton, and Maurer is thus rendered secure. He enters upon his new duties in May.

Ohio's Gains

Early reports indicate that Ohio has increased its benevolences, wiped out its State Conference deficit, and paid all its bills. The additions to the churches indicate a marked gain for the year. Cleveland Union has made the best record in its financial history.

ILLINOIS

New Church School Building for Park Ridge

COMMUNITY, PARK RIDGE, located in a suburb of Chicago, has increased its church school attendance by 100 this year, having now an attendance of 275 nearly every Sunday. A new religious education building has been voted by the congregation, which will be erected at a cost of $60,000. The canvass for funds will be made this month. The accessions to church membership during the year were 51. A recently organized men's club brought together leaders of the two parties on the highly controversial question of locating a high school and induced them to submit the whole question to a committee of experts. With the erection of the new church school building, a much larger midweek program will be attempted, including games, amateur dramatics and basket ball. Rev. O. F. Jordan, pastor, is preaching a series of sermons on "The Sermon on the Mount."

Advertising Services of Pilgrim, Oak Park

PILGRIM, OAK PARK, Dr. Ernest Bourner Allen, pastor, is doing an unusual piece of advertising in the local papers. In the regular church "ad" each week, the testimony of a leading layman or laywoman concerning the value of the church is given. Here are samples of the "ads":

I go to church because I believe it is both a privilege and a duty for all who profess and call themselves Christians to join in the worship of Almighty God. I go to church because I wish to be identified with the church's effort to carry out the teachings of Christ and I might say from a purely personal standpoint because of the spiritual benefit I get from the service of prayer, praise and instruction.

I attend church primarily to worship. The elements of the service, music, prayer, responsive reading, the sermon, are appreciated and enjoyed in the ratio that they contribute to this purpose of worship. It is a privilege to meet and greet others who come for a similar purpose. The soul is in great and continual need of its own peculiar nourishment; it finds it here and is refreshed and strengthened for its duties in the week to come.

I need the inspiration and help I get weekly from the service. I believe what progress has been made in the social affairs of the world during the last 2,000 years is due to Christianity. Its medium of expression is the church. The men have no right to expect the women and children to "man" the institution. If I neglect the church I may expect my children and grandchildren to do the same.

Oak Park, a community of nearly 50,000, has two village papers, one or the other of which goes into practically every home, so this form of advertising is very effective.

IOWA

Progress Made by First, Dubuque

FIRST, DUBUQUE, one of the oldest in the state, is showing new life in several remarkable ways. Two young people of the church went this fall to prepare themselves for definite Christian service—one young man to study for the ministry after spending the summer in Colorado as student pastor supported by gifts of this church, and a young woman to prepare for medical missionary work. About 50 new members were received into the church last year. The young people, at the suggestion of the pastor, introduced interesting new features in their meetings, with the result that their meeting place is crowded almost every Sunday evening and the membership almost doubled in two months; and the society won the much-sought-for banner of the Dubuque Federation of Young People's Societies for the best regular attendance of members at their meetings. In place of the old-fashioned prayer meeting a "Church Night" with supper, prayer and devotional service, followed by week-night lectures and workers' conferences, is held. The course now being given by the pastor is on "How Our Bible Grew." The church congregations have greatly increased and contributions to missions have been almost doubled. As a result of a modern calling system many who had lost touch with the church were regained and the sick are ministered to. Rev. L. A. Lippett is pastor of First Church.

INDIANA

East Chicago's Canvass a Success

Rev. Robert M. Pratt entered the pastorate of EAST CHICAGO in November and is greatly encouraged at the reception the people have given him. The every member canvass in December was a great success.

MISSOURI

Work at the University of Missouri

Congregationalists should be proud of the valuable work of Dr. and Mrs. D. E. Thomas, at the University of Missouri. The educational

C. E. JEFFERSON'S BIGGEST BOOK

"The Character of Paul"

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Dawson, Marshall
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"Has an immense grip. I know nothing better of its kind to place in the hands of all reading people."—*S. Parkes Cadman.*
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Brown, Charles R.
Why I Believe in Religion **$1.50**
Dean Brown's book constructs a religious platform that contains six stout planks: The Belief in God; The Person of Christ; The Power of Atonement; The Value of Prayer; The Use of the Bible; The Hope of Future Life.

Hoyt, Arthur S.
The Spiritual Meaning of Modern English Poetry **$2.00**
Dr. Hoyt's thesis is that modern English poetry can save us from the surrender of our belief in the victory of the vicarious life.

Coulter, John M. and Merle C. (Dept. of Botany, University of Chicago)
Where Evolution and Religion Meet **$1.25**
"That scientific men believe in Christianity because they find it to be thoroughly scientific" is the thesis which this book undertakes to prove.

Scott, Ernest F. (Author of "The New Testament Today")
The Ethical Teaching of Jesus **$1.50**
Dr. Scott spends no time in trying to get Jesus "on his side" but devotes all his attention to the discovery of where Jesus stood.

Patton, Cornelius H.
The Business of Missions **$2.00**
If the Protestant Church is ever to outgrow the pass-the-plate plan and put its support of Missions on a sound investment basis it must rely on such a document as "The Business of Missions" to accomplish this financial revolution.

Drury, Samuel S. (Author of "The Thoughts of Youth")
Backbone **$1.50**
"Puzzled parents will find this book a real fraternal help on their boy problems."—*The Boston Globe.*

Hodous, Lewis
Buddhism and Buddhists in China **$1.00 ea.**
Third volume in "The World's Living Religions." Other titles are Saunders: "Buddhism and Buddhists in Southern Asia." Smith: "The Religion of the Lower Races."

Whishaw, C. M.
Through Prayer to Peace **$1.00**
Premising that prayer is undoubtedly hard work, gives directions as to the time, regularity, perseverance and concentration necessary to success.

Palmer, Frederic
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A straightforward explanation of what early Christians tried to express concerning Christ through the story of the Virgin Birth and the other miracles and the creeds.

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Dr. Jackson sheds a flood of illumination for both members and non-members on all the issues in controversy at present in the Episcopal Church.

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program of the newly organized church is both comprehensive and thorough-going. The Congregational students' club is meeting a distinct need in providing wholesome fellowship and giving opportunity to realize Christian ideals in practical service. The Club publishes a monthly bulletin, entitled the *Congregational Messenger*.

This important work is seriously handicapped by the lack of a building and equipment. Activities at present are carried on in a room in the Bible College and at the home of Dr. Thomas. An investment of $50,000 in a new building to be used under the present leadership would return large dividends in human values and be in the future a source of great strength to Missouri Congregationalism. The challenge of this work calls for an immediate response from all forward-looking Pilgrims.

Plymouth, St. Joseph, Has Outgrown Building

PLYMOUTH, ST. JOSEPH, is located in a new residential part of the city, in a church of one room, built some years ago. The city has been built up for several blocks around the church, so that the church suffers the embarrassment of not being able properly to accommodate those who seek its ministry. The church school overflows into the parsonage and neighboring houses. The people are most industrious and have undertaken the raising of a building fund, several thousand dollars having already been subscribed.

The pastor, Rev. R. B. Morgan, has the vision of an adequate building which may serve as a community church home for this teeming part of the city.

KANSAS

Fire Destroys McPherson's Church Home

A fire that defied all efforts to bring it under control completely destroyed the church building of MCPHERSON, Saturday afternoon, Jan. 12. While its origin is not known it is thought that defective wiring was responsible. Two pianos owned by the church were removed, a few pews taken out, furniture in the rest room and the pastor's study and much of the kitchen equipment were saved, but the fine pipe organ and many other things dear to the members of the church because of associations were utterly consumed. The loss was estimated at between $25,000 and $30,000. The church carried $13,000 insurance on the building, $15,000 on the pipe organ and a like amount on the furniture. Plans are being made to rebuild just as soon as adjustments are made with the insurance company. The loss is a severe one and came at a time when the church was enjoying perhaps the greatest prosperity and growth in its history. Under the leadership of Rev. C. E. Sayre the membership has grown from about 300 to over 400, showing an increase of exactly 104 members under his pastorate. Of these new members 56 joined at the last communion.

Splendid Progress at Lenora

LENORA, in the northwestern part of the state, has been fortunate in having had the leadership of Rev. W. E. Dull during the last five years. The church is ministering to a small village and a rural section many miles in circumference.

The pastor is the most active citizen in the community. This last year he canvassed the country in the interest of a rural high school, which is now being built and which will be a credit to the community and a monument to his community spirit.

The church has a thriving school, with classes meeting in all the available space in its two-room edifice, and overflowing, so that a young women's class of 20 members meets in the pastor's office in a business block and the men's class of 35 members meets in the community hall.

Mr. Dull is active in denominational interests in the state and in the interdenominational Sunday school work of northwestern Kansas.

The church has secured plans for a new building to cost about $20,000, of which over one-half has already been subscribed. Such a building is greatly needed to conserve the work already done and to make possible further growth.

Doings at First, Topeka

FIRST, TOPEKA, is a family church with an excellent spirit. The school is well organized and has closed a year of excellent work.

Dr. A. E. Gregory, the pastor for five years, is popular both in the church and city. He has served the Trades Union as chaplain and is often called upon for addresses before local organizations. He is a trustee of Washburn College, as well as the pastor of the president, P. P. Womer, and the dean of women, Susan Guild.

One feature of Dr. Gregory's ministry is the Sunday vesper service, at which he discusses questions which have been sent him previously. Often these discussions are reported at length by the press of the city.

The church gave at Christmas, for the second time, the pageant, *The Prophetic Child*. The scenery was arranged by the pastor who was director of the pageant.

Growing Church at East Indianola

EAST INDIANOLA is a growing community on the north side of Topeka. For some years there has been an active organized church, with school and young people's society meeting in a public school house. The church has an enrollment of over 100 members. The church school numbers over 200, and the young people's society over 50. Prof. F. A. Seaman, principal of the local high school, is superintendent of the church school and, while he lives in Topeka, his loyalty to the school brings him across the city a distance of five miles.

OKLAHOMA

Activities at Park, Oklahoma City

PARK, OKLAHOMA CITY, under the leadership of Dr. F. H. Fox, is progressing splendidly. The new church building is being utilized to its capacity. The organizations are active. During the winter season, culminating with Easter, the church is carrying out an aggressive program of personal evangelism.

The men and women are organized and meet weekly, the former with the pastor and the latter with Miss Jennie DeForest, the pastor's assistant.

Eighteen persons were received into the church on Dec. 30.

At Christmas a cashier's check for $1,000 was found in the offering plate, which was accompanied by a letter stating that it was a gift of some of the men, not members of the

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church, for the purpose of reducing the church indebtedness.

The church has a modern educational program, one feature being a teacher training class, being conducted for the second year by the pastor. The work of the class is receiving high commendation from the denominational teacher training department.

Pilgrim Church recently voted to unite with Park and is engaged in the sale of its downtown property. The union of these two churches will result in ample strength at Park Church for the entire reduction of the indebtedness and the carrying out of a church enterprise which will be worthy of Congregationalists in the capital city of the state.

Vinita Larger Parish

Rev. J. R. Hewitt, who assumed the pastorate of VINITA last spring, has been well received, and is commending himself to the church and city. The dignity of the public services of the church and the deepened meaning of the ministry of music are notable features of the new pastorate.

Associated with the Vinita church in the larger parish are four other points, three being rural fields. At WHITE OAK, where the services are held in an abandoned lodge hall, which is propped up, the people fill the hall and sustain a church school and an active Christian Endeavor Society. At WITT the services are held in a school house, which stands at the corner of the roads in a wholly rural field. The church school numbers about 78, and here also is an active Christian Endeavor Society. On the first Sunday of the year there was a church attendance of 70 people, who, under the leadership of Supt. L. J. Marsh, organized a community church with 27 charter members. Sec. J. C. Prince of the Education Society gave an address and the sacrament of the Lord's Supper was administered by the pastor and Supt. Marsh.

The two special needs of this larger parish are an assistant to the pastor and a Ford car for use in covering this wide field.

OREGON

Plans for Oregon City's New Building

OREGON CITY has let the contract for its $75,000 building and has the money practically in hand with which to pay the bills. The pastor, Rev. C. J. Morgan, has been voted an increase of $1,000 in salary.

Pilgrim, Portland, Now Self-Supporting

PILGRIM, PORTLAND, has the past year made a great advance under the leadership of its pastor, Rev. J. W. Price and assumes self-support.

New Pastor for Parkrose

PARKROSE, in a suburb of Portland, had its first service with its new pastor, Rev. F. O. Fish, on Jan. 20. Mr. Fish comes from the Baptist fellowship with high recommendations of scholarship and accomplishment. In addition to highly successful pastorates in Michigan, Mr. Fish has had broad experience in varied social work, teaching, Y. M. C. A., Scouts and athletics. Parkrose offers a fine field for a broad community work, and great results are anticipated.

LOUISIANA

Big Field of Work at Kinder

KINDER LARGER PARISH, under the leadership of Rev. Paul Leeds, who organized the work more than 30 years ago, is a field of which Congregationalists may be proud. It includes four organized churches, with a total membership of 250 and four church schools with a total enrollment of 325. One of the churches, ST. PETER'S, is composed of an Indian membership. The rural points radiate from Kinder at varying distances, the greatest being 14 miles. Mr. Leeds preaches three times and attends two church school sessions on each Sunday, except the first Sunday of the month. He conducts three prayer meetings each week. He is a member of the Kinder Association of Commerce and of the local board of health, and is a man respected and loved by all the citizens of his extensive parish, in which there are many Catholics of the old Arcadia stock, for this is the home of the Arcadian exiles.

Thirty-four persons were received into the church last year; 27 infants and 28 adults were baptized. On one Sunday the pastor received from one family of Catholic Creoles the grandmother of 90 and son of 67, his wife of 63 and a grandson of 19 years of age. In his long pastorate Mr. Leeds has received into the churches of this field nearly 1,200 members. This work has been accomplished by quiet, earnest, untiring ministry and unmeasured service.

The greatest single need of the field at present is a new car for the pastor to replace the one which has been in constant use for six years. The pastor is looking forward to the opening up of a new point in a section where extensive land developments are taking place. Mr. Leeds has the capable lay assistance of Drs. C. E. Harvey and J. W. Mayes of Kinder in carrying on the work in the rural fields.

FLORIDA

Growing Church at Orange City

The tourists and residents of the church of ORANGE CITY enjoy the sermons and respond to the leadership of the pastor, Rev. W. L. Staub. The membership of the church school has increased and the congregations have grown. The prayer meeting has been well attended, and everybody took part. At the suggestion of the pastor that the one-room house of worship be enlarged by the addition of a social department, the congregation, without any one being solicited, pledged enough for the improvements and put the money in the bank before the work was begun. Services of dedication were held last month with sermons by Supt. L. H. Keller and Rev. C. A. Vincent, and addresses by Rev. W. L. Lewis and Rev. E. C. Gillette.

Annual Meetings

SAXTON'S RIVER, VT., Rev. W. R. Blackmer. About 30 messages were received from absent members. The beloved pastor *emeritus*, Rev. G. F. Chapin, sent greetings and a motto for the new year. All departments are prosperous. There was a net gain of six members during the past year, making a total of 172. The treasurer reported having received about $3,700, and that all bills had been paid and a balance left in the treasury. Benevolences were $1,000. The pastor's salary was increased $200. Among the gifts to the church this past year were an electric organ blower from the men's club, and a piano from the V. C. P. (ladies') club. Two members presented a new pulpit Bible. The average attendance at the Sunday morning services was 157. The pastor made over 600 calls. At the conclusion of our annual meeting, eight one-minute speeches were given by members on "A Beautiful Trait of Our Church."

WEST MEDFORD, MASS., Rev. H. F. Smith. As this was the fifth meeting since the church launched the five-year plan for the payment of its pledge to the Pilgrim Fund and the wiping out of its debt, much interest was focussed upon the financial report. The treasurer announced pledges for 1924 amounting to $11,513, a gain of $1,000 over the preceding year. This gain is the more encouraging be-

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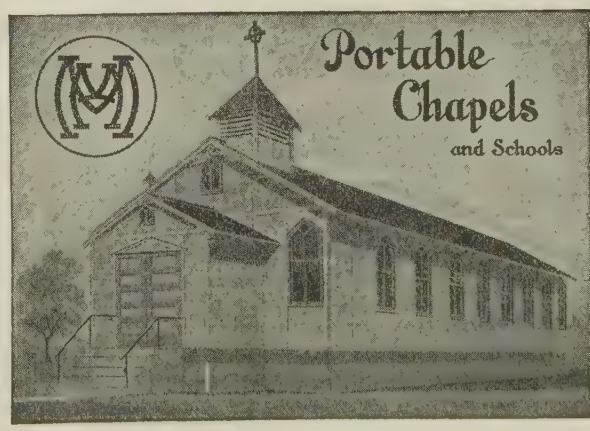

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cause there has been a greater exodus of resident members in 1923 than in any preceding 12-month of the church's history. This gain also enabled the prudential committee to present a budget which not only registers a number of increased appropriations but also provides for a maintenance fund equal to five per cent. of the total pledges for purposes of property upkeep. To parallel this cheering financial outlook the pastor's report revealed a healthy spiritual growth in all departments, particularly in the organizaions for young people. Before adjourning, the church elected a suitable committee to arrange for the ceremony of burning the mortgage, which will probably take place early in the fall.

CENTER, MERIDEN, CT., Rev. C. D. Boothby, Jan. 17, heard gratifying reports. The apportionment was fully met, $400 more being given for benevolences this year than in any previous year for some time. Center's house of worship was built in 1830. It has been kept in excellent repair, and is one of the most beautiful Colonial church buildings in New England. In 1917 a fine parish house was built at an expense of $20,000. Just before the annual meeting the last dollar of indebtedness on this parish house was paid, and the mortgage was burned at the meeting, while the large audience sang "Praise God from whom all blessings flow." The woman's association, organized by the wife of the minister five years ago, has given over $1,500 dollars toward the debt, the last $500 being brought in at a calendar party the first of January. The church membership is now over 500, the larger proportion being young people. About 100 of the young people presented at Christmas time H. Augustine Smith's pageant, "The Light of the World," with great reverence and beauty. During February Center Church is uniting with ten other Protestant churches of the city in a community mission, under the direction of the Churchill Evangelistic Association.

GRANADA, MINN., Rev. J. B. Thompson, pastor, raised more than $8,000 for all purposes. Various improvements were made in the property. A much-needed basement was installed, adding considerably to the usefulness of the plant, the tower was remodeled, a fine portico added, and various other desirable improvements made. The report showed that there was a deficit of about $300, not including any part of a loan granted by the C. C. B. S. Subscriptions sufficient to clear this deficit were made within a few minutes after the report had been made. Both pastor and people are hoping that this year it will be possible for the church to do its full share in the world work of the denomination.

PILGRIM, SPOKANE, WASH. All departments have prospered since the amalgamation of Pilgrim and Corbin Park churches. Bills all paid and finances in good shape. The women have furnished a room in the Crittenden home. Budget for the coming year, $4,000. The church is moving cautiously in the selection of a new location under the direction of Dr. H. B. Harrison.

LINCOLN PARK, SPOKANE, WASH., Mrs. J. M. Moore, pastor. Progress in all lines during the year, and the church has become self-supporting. Sunday afternoon vesper services have drawn enlarged congregations.

CHENEY, WASH., Rev. H. M. Painter. A year of wholesome progress. Congregations more uniform than in the past. A real advance financially, debts of years' standing paid. Eighteen additions to membership, and the pastor increasingly efficient and acceptable. In this Normal School town of 1,200 people there are eight Protestant churches, and the Congregational church is the only self-supporting one.

COLFAX, WASH., Rev. F. O. Wyatt, met the church budget and benevolence apportionment in full. Every department is in splendid condition.

VERA, WASH., Rev. Jonathan Edwards, had 18 additions. Expenditures, $3,400. Apportionment met near enough to have a place on the honor roll. The ladies' aid made $900 and the woman's missionary society $100. The exterior of the church building was stuccoed at an expense of $500. Church school and Christian Endeavor societies in splendid working condition.

Church and Ministerial Record

Calls

BROWN, R. E., Second, Waterbury, Ct., to First, Oakland, Cal. Accepts.

CARVELL, C. W., Newmarket, N. H., to Trinitarian, North Andover, Mass. Accepts.

EVANS, C. E., to Corona, Cal.

GIFFORD, W. H., Waucoma, Ia., to Montour, Ia. Accepts.

HANNAFORD, W. H., Kenwood and Glen Ellen, Cal., to Martinez. Accepts to begin March 1.

HASLETT, W. C., to Bethany Memorial, Los Angeles, Cal.

HIGGINBOTHAM, T. M., Sioux Rapids, Ia., to Dodge Memorial, Council Bluffs.

HOLT, A. E., Social Service Secretary for Congregational Churches, Boston, Mass., to professorship of Social Ethics, Chicago Theological Seminary, Chicago, Ill.

JERVIS, A. E., Berkeley, Cal., to Great Bend, Kan. Accepts.

NORCROSS, G. D., First, Neosho, Mo., to Arkansas City, Kan. Accepts.

POARCH, S. M., Burwell, Neb., to Stuart, Ia. Accepts.

RIDDLE, W. W., to Norwalk, Cal.

RIEGLER, GORDON, to Mayflower, Los Angeles, Cal.

SOPER, G. E., to Calipatria, Cal., as acting pastor.

SWITZER, A. E., Partridge, Kan., to Severy. At work.

TOPPER, L. E., Colchester, Ct., to Hiawatha, Kan. At work.

WEIDNER, C. E., Newell, Ia., to Port Arthur, Tex. Accepts.

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Resignations

BREERETON, J. E., Emmetsburg, Ia.
ROSSELOT, F. P., Willowbrook, Cal.

Dismissal

WORCESTER, E. S., Bellows Falls, Vt., Feb. 8, 1924.

Ordination and Installation

ABBATE, P. S., *o.*, Church of the Redeemer, Brooklyn, N. Y., Jan. 29. Sermon by Rev. J. P. Huget, D.D.; other parts by Rev. Messrs. E. M. Halliday, C. W. Shelton, Ira Henderson, C. G. Buggelli, Gaetano Lisi, S. C. Gozzo, and F. L. Moore.

MARSH, B. E., *i.*, First, Bellows Falls, Vt., Feb. 8, 1924. Sermon by Rev. E. S. Worcester; other parts by Rev. Messrs. J. L. Crouch, Earle Ballou, A. C. Ferrin, W. J. Ballou, A. P. Pratt, and W. R. Blackmer.

Accessions

	Conf.	*Total*
CALIFORNIA		
Burbank	35	50
Claremont		18
Pittsburg, First	7	19
ILLINOIS		
Oak Park, Sixth		5
MASSACHUSETTS		
Shelburne	21	27
MISSOURI		
St. Louis, Pilgrim	4	30

Events to Come

BOSTON MINISTERS' MEETING, union ministers' meeting, Pilgrim Hall, Boston, Monday, Feb. 25, 10.45 A.M. Speakers: Maj.-Gen. Henry T. Allen and Rev. Lyman Mills. Subject: "The Relief of the German Children."

WOMAN'S BOARD OF MISSIONS, monthly meeting, usually held in Pilgrim Hall, will be merged March 7 with the Union Day of Prayer Service for World Wide Missions, Old South Chapel, 10.30 A.M. to 12.30 P.M.

WOMAN'S HOME MISSIONARY ASSOCIATION, monthly meeting, Pilgrim Hall, March 7 will be omitted on account of the Day of Prayer Meeting.

MINISTERS' MEETING OF NEW YORK AND VICINITY, 287 Fourth Ave., New York City, Mar. 10, 1924, 11 A.M.

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, weekly meeting, Friday, 10 A.M., 19 So. La Salle St., Room 1315, Chicago, Ill.

Marriage

ARCHIBALD-GURLEY—Rev. Andrew W. Archibald of New Haven, Ct., and Mrs. Rena Bennett Gurley of Springfield, Mass., were married at Pasadena, Cal., Jan. 24, 1924.

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Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Obituary Department, The Congregationalist, 14 Beacon St., Boston.

REV. A. B. CURTIS

Rev. A. B. Curtis, pastor of Trinity Parish, Ill., died suddenly Jan. 15 at Speer, where he resided. Death was caused by angina pectoris. Mr. Curtis preached his usual sermons on Sunday at Speer, Edelstein and Lawn Ridge, returning to Speer about 9 o'clock in the evening, and was stricken about 11.30 P.M. Mr. Curtis was pastor of Trinity Parish three times: March, 1908 to September, 1910; April, 1912 to 1914; and September, 1923 until his death. He has held pastorates in Connecticut, New York, Michigan and Illinois. He leaves four children. The funeral services were held in the Congregational Church at Speer and were in charge of Rev. R. M. Burgess, pastor at Wyoming, Ill.

REV. W. B. HAGUE

The passing last October of Rev. W. B. Hague, at his home in Gorham, Me., was an event which ought not to be allowed to pass without proper notice being taken of it. Born on a farm, as so many ministers are, he gave his long life of service almost entirely to rural communities, one of the best equipped men, physically and by education, who ever gave himself to the attempt to solve the problems of the rural church.

He entered the Union Army in 1865 at the age of 17 and fought through two and a half years of the war. He then entered Knox College, graduating in 1871. He taught school for several years and then entered Yale Divinity School, graduating in 1871. From then on his life was given to the rural churches of Maine with the exception of three years spent in New Haven, Vt. Thirty-eight years covers the time devoted to the service of the church in his adopted state and it was unselfishly given. The degree of Doctor of Divinity was conferred upon him by Knox College in 1921.

A student of the best books, he kept this habit to the end, reading when he could no longer turn the pages for himself. He was also a student of men and of the times in which he lived, and was a keen critic of the economic conditions existing today. He was a deacon *emeritus* of the church in Gorham, a member and commander of the G. A. R. and a member of the Grange. He loved and was justly proud of his family, three sons and two daughters, all grown up and filling honorable positions. Mrs. Hague, daughter of the late Leonard Sanford of Redding, Ct., also survives him.

MRS. JOHN B. SHAW

Mrs. John B. (Mary E.) Shaw died at her home in Paxton, Ill., Jan. 23.

Mrs. Shaw was a noble Christian woman, devoted to her church, the friend and helper of many forms of Christian service.

SUSAN HAYES WARD

A notable Congregationalist closed her earthly life Feb. 4, when Susan Hayes Ward died at Arlington, Mass., in her 88th year. Miss Ward belonged to a distinguished and most useful circle. A daughter of Rev. James W. Ward, once minister at Abington, Mass., later connected with Berwick Academy, Maine, she was a sister of Dr. William Hayes Ward, for many years editor of the New York *Independent* and a scholar of high reputation. Miss Ward was a teacher, an author of note, and once head of a department of the *Independent*. Numerous aspiring writers owed their later success to her encouragement.

After her brother's retirement from public life they removed to the ancestral home at South Berwick, Me. In that delightful home Dr. Ward pursued his expert interest in Babylonian lore and made large additions to his remarkable library. Miss Ward became actively interested in the local Congregational church, was president of its missionary organization, as she was a vice-president and a director of the Woman's Board of Missions. As long as her health permitted she was a constant and responsive attendant. The funeral occurred at Cambridge at the home of William A. Hayes, 2d, Rev. Alexander Sloan of South Berwick officiating. The nearest surviving representative of the family is Herbert D. Ward of Newton. W. P. L.

JOSEPH MOODY WILLARD

Joseph Moody Willard, Professor of Mathematics at Pennsylvania State College, passed away at his home in State College, Dec. 10, 1923, succumbing finally to increasing attacks of pernicious anæmia. Born at Orford, N. H., Feb. 1, 1865, graduate of Dartmouth College and fellow of Johns Hopkins University, he came to the Pennsylvania State College in 1893, where he taught and administered his department for 30 consecutive years. A faithful and conscientious teacher and administrator, exerting always a wisely conservative force for scholarship and character, he will be sorely missed by the college and by the community at large. His interest in the church was shown by his many religious activities, including an eldership in the Presbyterian Church, but even more, his life exemplified the living spirit of Christianity, showing him a true and devoted follower of his Master.

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For information address the Secretary.

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THE FUND FOR MINISTERS provides entirely for Ministerial Relief in Connecticut and invites contributions for this purpose. Bequests and Annuity Gifts are needed. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer. Congregational House, Hartford.

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It Will Pay You to Read

THE CHURCH AND EDUCATION, by J. M. POWIS SMITH (*Journal of Religion, January*), calls attention to the serious friction at present existing between school and church, and the need of church leaders thoroughly trained and keenly sensitive to the value of scholarship.

American Congregational Association

owns and maintains the Congregational House (costing over $700,000) to house the Congregational Library, provide rooms at low cost for 14 Congregational Missionary Organizations, the Congregational Book Store, Pilgrim Hall for gatherings, and Committee Rooms, and to promote the general interest of Congregational Churches.

Bequests and Annuities are solicited in order that the House may be freed from mortgage indebtedness and the Association thus enabled to furnish our Missionary Organizations with business offices at minimum cost. Send for descriptive pamphlet. Rev. Edward M. Noyes, President; Phineas Hubbard, Treasurer; Thomas Todd, Jr., Secretary, 14 Beacon Street, Boston, Mass.

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306 Congregational House, Boston

Incorporated 1829

Reorganized 1922

President, Rev. Lucius H. Thayer, D.D.; Vice-Pres., Rev. Samuel H. Woodrow, D.D.; Clerk, Rev. Theodore E. Busfield, D.D.; Sec., Rev. Merritt A. Farren; Treas., Charles E. Stratton; Chairman of Exec. Com., Franklin P. Shumway. This Society, reorganized in 1922, now fully represents the Congregational Church of New England in its practical, social and religious work among seamen. Has finely equipped Bethels at 287 Hanover St., Boston, and at Vineyard Haven, and Reading Rooms at Tarpaulin Cove, and Cape Cod Canal. The Society provides dormitory accommodations, reading and recreation rooms, religious services, pool tables, and games of many kinds, a restaurant, a canteen, shower baths, postal and banking facilities. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited. Contributions received on an annuity basis.

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National, Interdenominational. Establishes and maintains Union Sunday Schools in the outlying rural districts of the country. Publishes and circulates moral and religious literature. Helps all churches of Christ by its pioneer and foundation work, not duplicated by any other agency. Supported by voluntary gifts. Contributions solicited. Annuities arranged for. Legacies received. Contributions and communications relative to work in any part of the country may be sent to the New England office.

W. L. CARVER, *Supt.*
8 Beacon St., Boston, Mass.

"There are blind leaders in many religious groups today who would have us turn our backs on truth and fact." The minister must be "enough of a scholar to make scholars feel at home in the church of which he is minister."

THE CHINESE CHURCH OF THE FIVE RELIGIONS, by LEWIS HODOUS (*Journal of Religion, January*). A significant account of an idealistic movement inspired by the new spirit in China, "a brave attempt to organize a new universal religion, which shall include all that is good in the existing great religions, Taoism, Confucianism, Buddhism, Mohammedanism, and Christianity." The chief merit of this new religion, as presented, is that it makes much of character and conduct and cares little for dogma. Much about it is unattractive and will make but little appeal to educated Christians.

H. G. WELLS, by THE EDITOR (*Catholic World, February*). A keen criticism of the writings of H. G. Wells, scoring his flights of imagination in the name of science and history, his so-called religious teachings, his morals with respect to marriage and sex relations, and his dependence on education as a cure-all for the world's woes. A frank arraignment of a popular writer who is more entertaining in his description than reliable in his conclusions.

RAMSAY MACDONALD GREETS AMERICA, by WILLIAM C. CRAWFORD (*Collier's, Feb. 9*). An excellent sketch of the Labor Prime Minister of England, presented with an intimate interview by the writer of the article. It gives MacDonald's opinion on many mooted questions and shows him in his home, on Sunday, and in his office.

And it was not a totally uninspired printer who, while setting an item about Mary Pickford and Douglas Fairbanks, set it "Mary and Dough."

Satisfied Guest—"That was a tiptop dinner, waiter. You know what that means, don't you?"

Waiter—"Yes, sah. It's one that you top off with a tip."—*Boston Transcript.*

"How does Owens manage to keep up his extravagant mode of living?"

"He has credit."

"How does he get it?"

"By pretending to be greatly worried over the income tax."

In a recent entrance examination paper one question was: "Explain the difference between a strong verb and a weak verb."

A small boy's answer read: "If I say shut the door, it is a strong verb; but if I say *please* shut the door, it is a weak one."—*London Post.*

Two small boys were talking together on the beach.

"I say, what's your father?"

"He's an architect."

"Huh, mine's not. He's a soldier."

"My father was a soldier in the war, too."

"Huh, anybody can be a soldier when there's a war."—*London Daily News.*

Two young ladies in Washington were discussing a foreign naval officer who has received many medals and decorations.

"But," said one of them, "isn't he becoming awfully fat? He seems to be putting on flesh every day."

"What can you expect, my dear?" replied the other. "The poor man must find room somehow for his medals and decorations."—*Harper's Magazine.*

Customer—"I would like to see a pair of shoes that would fit my feet."

Salesman—"So would I."—*Upper Iowa Collegian.*

Maude—"What a beautiful new gown Helen is wearing. Says it's imported, doesn't she?"

Marie—"Not exactly in those words. It's her last season's dress. The dressmaker has turned it inside out, and now she says it's from the other side."—*Boston Transcript.*

"Where is your new flat?"

"On Whitney Street."

"But won't the trolley cars bother you?"

"The landlord says they won't bother us after the first few nights, and you know we can spend the first few nights at mother's."—*Everybody's Magazine.*

Maid: "Please, mum, may I pop over to the toy shop and get a skipping-rope?"

Mistress: "Whatever do you want a skipping-rope for?"

Maid: "I've just took me medicine, and forgot ter shake the bottle!"—*Daily Mail (Brisbane, Australia).*

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The Congregationalist

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FOR these many years our church paper, succeeding *The Recorder,* has brought each week into many thousands of Congregational homes its message of inspiration and cheer. It starts the 109th year with a program of articles and writers such as are seldom assembled in a denominational weekly, and which we are confident will be much appreciated by our loyal readers.

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